

SCOTLAND

**The Land and People of
SCOTLAND**

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THE CANONGATE TOLBOOTH, IN THE ROYAL MILE, EDINBURGH

The Land and People of
SCOTLAND

by
GEORGE BRODLIE

WITH FOUR PLATES IN COLOUR
EIGHT PHOTOGRAPHS AND A MAP

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* *These four plates are in colour.*

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LAND OF MOUNTAINS

“LAND of mountains, glens, and heroes.” That old Gaelic phrase is a good description of Scotland. Apart from coastal plains on the east, almost the whole country north of a line from Greenock to Stonehaven consists of mountains and valleys. To the south of a line from Edinburgh to Ayr we have more hills, the Border sheep-country and Galloway, and even the Central Lowland plain itself is broken by the lower Sidlaw, Ochil and Campsie ranges. Perhaps the rugged difficult country has helped to breed the heroes in whom Scotland has always taken great pride.

One might think that a country so mountainous must necessarily be barren and poor, but that is far from true of Scotland. In Ayrshire, the Lothians, the Central Lowland plain, Fife and Strathmore, and along the Moray coast, the soil is among the most fertile in the United Kingdom and yields heavy crops of barley, oats, potatoes and soft fruit. In the Central Lowlands lie rich deposits of coal and oil shale, which we shall examine more closely later. The lower country between the mountains and the sea in Aberdeenshire rears the best beef cattle in Great Britain—the world-famous Aberdeen-Angus and Shorthorn breeds. Even wilder Highlands are becoming a new source of wealth in the forests that are being created on the mountain sides and in the great hydro-electric power stations which have been built since the war to

tap the inexhaustible energy of the lochs and rivers.

Scotland is also a land of islands. Along the fretted west coast lie two chains, the Outer and Inner Hebrides, home of much of the best Gaelic lore and song, and to the north-east lie another two groups, the Orkneys and Shetlands. All these island groups have their own characteristics. The remoteness of the Western Isles has enabled them to keep much of the old Gaelic way of life in farming and fishing. In Orkney we can see some of the most up-to-date poultry farms in the country, and Orkney eggs and chickens are sold well down into England. As readers of newspapers know, Orkney is frequently swept by fierce gales, and the North of Scotland Hydro-Electric Board have built experimental windmills on the islands to see if some of the wind-power can be converted into electricity. The treeless Shetlands are centres of farming and herring fishing, and of a high-quality home-knitting industry whose products go all over the world:

Opportunities for sport in Scotland are almost unlimited. For rich people there are grouse shooting and deer stalking in the Highlands. August 12th—the day on which grouse shooting begins—is a special day in the Scottish calendar because it opens the country's annual "social season" when sportsmen go out with their guns on the moors during the day and hold gay parties in their Highland lodges during the colder autumn evenings. Others, according to their age and taste, fish for trout and salmon in hundreds of rivers and burns, and walk and climb among the mountains and hills. Skye

and the Western Highlands are favourite haunts of rock climbers, whose sport is one of the most rewarding in the world. Climbers can conquer the same pinnacle a dozen times and find something new each time either in the climb itself or in the view. Apart from rock climbing, there is ample scope in every quarter of Scotland for those who are content to ramble over hill and dale beside lochs and streams and to camp and cook a hearty meal over a fire of sticks or a pressure stove. Those who do not trust the Scottish weather will find youth hostels at most convenient points from Sutherland to the Cheviots. Another absorbing but slightly more expensive sport is to go motor-boating among the Western Isles. Motorists will find the roads in the far north narrow and rough, but young people who enjoy cycling may find that the best way of seeing Scotland.

Reports of winter blizzards and the fact that Scotland lies to the north of England give the impression that the country must be very cold. In fact, the Scottish climate differs little if at all from that of most of England. Warmed by the Gulf Stream, the Western Isles and seaboard have little snow or frost. Ayrshire produces a potato crop by early summer and Prestwick Airport is noted for its freedom from fog. In sheltered places in Arran, Bute and Kintyre, palms will grow outside. As the medieval monks found, the "Laigh o' Moray" around Elgin and Nairn enjoys a mild climate favourable to fruit growing.

Although only ten degrees of latitude from the Arctic Circle, Inverness, the Highland capital, is so sheltered at the top of the Moray Firth that it

enjoys milder weather than many places a good deal farther south.

Like the people of many other nations, the Scots are tending to live more and more in cities and towns, particularly in the Central Lowland belt. Scotland has four main cities each with a character of its own. Edinburgh is the capital and a seat of law and learning. Glasgow is the largest and wealthiest of the four, and the centre of shipping, shipbuilding and engineering. Dundee, headquarters of the United Kingdom jute trade, houses some of Scotland's most promising new industries. Aberdeen is a miracle of granite on the north-east coast. Although far from coal and iron fields she has flourishing shipbuilding yards and engineering shops and she is also a major fishing port and agricultural market. Several large paper mills are nearby. Of the cities, Edinburgh and Glasgow are well within the central industrial belt, Dundee is on the fringe, and Aberdeen is well outside it.

Scotland is separated from England by the barrier of the Cheviot range and there are only two land "gates" between the countries. People going by road or rail from one to the other must pass through Berwick or Carlisle, towns built to cover the gaps between the ends of the Cheviot and the sea. Although closely related to the English, the Scots beyond that barrier have developed several very different characteristics from their southern neighbours. Some of these have undoubtedly helped the Scots to make an impression on the world far out of proportion to their size as a nation.

II

THE PEOPLE OF SCOTLAND

THE Scottish people divide themselves into Highlanders and Lowlanders, but as the distinction has become very vague visitors may be forgiven for not understanding it. Generally speaking, Highlanders are those born north of the Highland line from Glasgow to Stonehaven, except the people of most of Aberdeenshire, Banffshire, Moray, Nairn and Caithness, who pride themselves on being "Lowland". Again we find in the Lowlands many people who declare themselves to be Highlanders because their ancestors came from Appin, Lochaber or Assynt or because they bear a clan name like Mackay or Macfarlane. To-day Highlanders and Lowlanders are so closely intermingled that they form one race.

The Gaelic language survives in the Highlands, although it is now retreating rapidly. In the Lowlands it gave way before Lallans or Lowland Scots, a Germanic language, around the thirteenth century. This Scots language burst into flower in the fifteenth and sixteenth centuries in the poetry of Dunbar, Henryson and Gawain Douglas and in the famous play, *The Thrie Estatis*, by Sir David Lindsay, which was revived with such effect at the first Edinburgh International Festival. After the Union of the Crowns in 1603, and more especially after the Union of the Parliaments in 1707, Lallans retreated before English. There were several reasons for that. The Bible adopted by the Scottish Reformed Church

was in English. After the Union the Government and administration were English, and to gain political and social advancement ambitious Scots in the eighteenth century felt it necessary to speak English. To-day there is a marked revival in the literary use of Scots, but as a spoken tongue it is still declining.

Although they lengthen the vowels, natives of the traditional Gaelic-speaking areas of Scotland like Ross-shire, Inverness and Sutherland, speak English with a purity that Lowlanders can rarely equal. In those parts Scots was never spoken as the popular tongue. In the Lowlands the old Scots speech has remained richest amongst the working people of Aberdeenshire, Banff, the Mearns, Angus, Ayrshire and the Borders, although with wide variations in pronunciation and vocabulary. There are many homely Scots words for which there are no exact English translations and country people who use them regularly can often express themselves far more forcibly and clearly than they could ever do in undiluted English. The word "shauchle" can for instance only be imperfectly translated by the phrase "to shuffle lazily along in loose shoes". In Aberdeenshire, for instance, one encounters a love of understatement that is well illustrated by the following story.

After a great flood a farmer, whose land and buildings had escaped with little damage, stood on the banks of the swollen river and watched hayricks, hen coops and tree trunks swirling past. Suddenly he saw his neighbour being swept along holding on grimly to the remains of a gate. "Aye," he is reputed to have shouted to him, "it's been a dewy mornin'."

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GLEN SANNOK, ISLE OF ARRAN

Net page 32

At present a dictionary of the Scottish language is being compiled, and the collecting and editing of Lallans folk-song and lore are being tackled with renewed vigour by the School of Scottish Studies in Edinburgh.

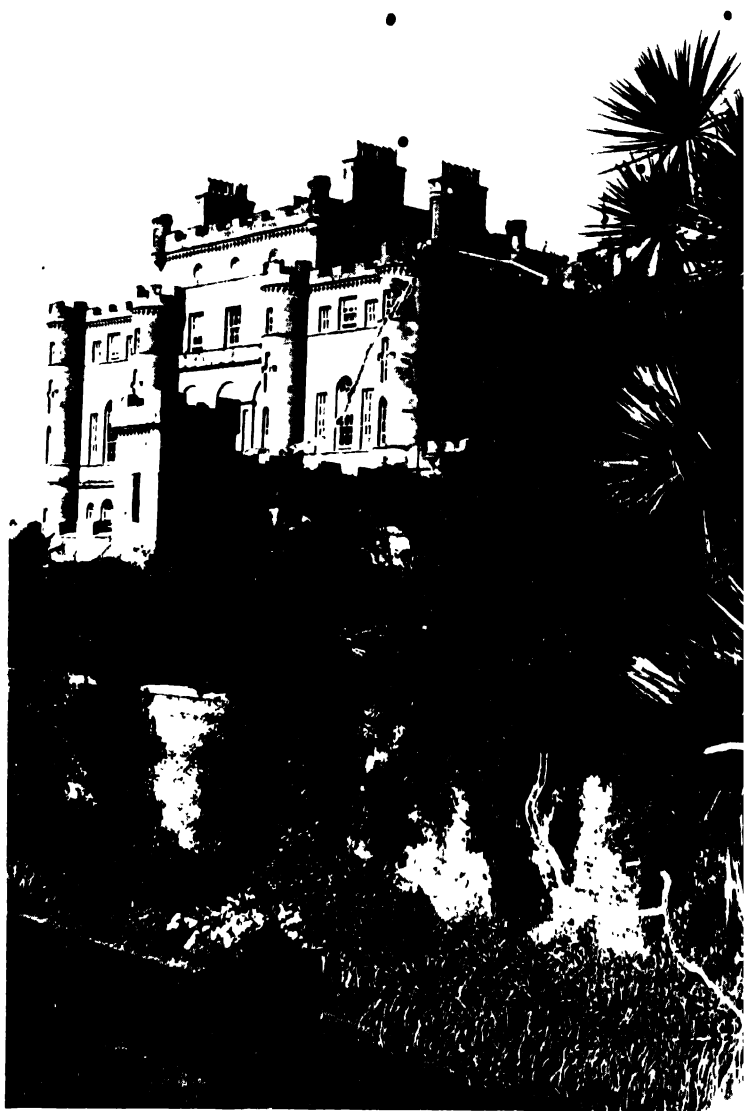
Lowlanders are inclined to regard themselves as being more business-like and energetic than the Highlanders, whom they taunt sometimes with being shiftless and lazy. These taunts may arise from a misunderstanding of the Highland way of life. It must also be remembered that the Highlands have suffered greatly in the last two centuries from the aftermath of the rising of 1745—usually called the '45—and from the evictions and the neglect of landlords. As a result many enterprising Highlanders have been forced to go to the cities or to emigrate, with the result that much of the most active stock has been drained away. The success of the Highland settlers in Canada, New Zealand and U.S.A. proves that they possess the qualities required of business men. What they need is the chance to use them.

Everyone knows the reputation of the Scot for thrift. It has been the subject of many unkind caricatures. The Scots, both Highland and Lowland, are thrifty, as flourishing savings banks and investment trusts testify, but hospital foundations show that no nation is more generous in responding to the appeal for a good cause. Another Scottish characteristic is a love of learning and desire for an academic education. Before the days of Government grants, Scottish parents of humble means took pride in making sacrifices so that they could send at least one of the family to the University. It was

considered the highest honour possible to have a son a doctor, a minister or a member of the Indian Civil Service.

The Scottish people have a history of nearly 400 years' staunch devotion to an austere Presbyterian religion, whose worst aspects have perhaps been stretched out of focus by the bitter satires of Robert Burns. It was a religion which frowned on "enjoyment" and insisted on Sabbath observance, but it also insisted on strict family morality and emphasised the virtue of hard work. It did not make the Scots dull. The ministers thundered against the old popular festivals that dated from early times, but did not succeed in killing them. The Scots continued to love music and dancing, particularly to the fiddle and the pipes, and the more witty among them found even in the kirk an outlet for glee. They composed light humorous verses to sing to psalm tunes at choir practices, because it was held to be sacrilege to sing the real words at times other than worship. Several of these practice verses were revived by the late Sir Hugh Robertson, conductor of the famous Glasgow Orpheus Choir. Scottish folk-lore and serious literature have frequently a macabre humour that is rarely found in English and a familiarity with the Devil that is unique.

In the present century, Scottish Presbyterianism has mellowed considerably, and to-day ministers are in the forefront of movements for social clubs and theatre groups which their predecessors of fifty years ago would not have tolerated. The quiet Sunday has gone in the cities and in the larger towns, and many people who are not strictly religious regret its passing. They see in it a spiritual and physical



CULZEAN CASTLE ON THE AYRSHIRE COAST

Note the sub-tropical plants (See page 31)



WEST PRINCES STREET GARDENS, EDINBURGH

See page 20

restorative which people need in these hectic days. As might be expected, the remoter Highlands have clung most firmly to the stricter religion and Sabbath observance, but there too the new ways are gradually encroaching.

SCOTLAND'S HISTORY

SCOTLAND and England emerged as separate countries from the chaos which followed the collapse of the Roman Empire. Germanic invaders occupied what is now England, but although they made inroads into Lothian they failed to subdue the country north of the Cheviots where the Celts remained supreme. At first Scotland was made up of four petty kingdoms: Pictland, Dalriada, Strathclyde and Lothian, but by 1018 these were united under the Celtic king Malcolm II. They now formed a loosely knit state with provincial nobles or "mormaers" possessing great power, but it was a Christian state, thanks to the labours of the missionary saints Columba and Ninian. For 250 years Celtic kings ruled Scotland. During that time the nation progressed. Royal burghs were founded for the development of crafts and commerce. The great abbeys of Melrose, Jedburgh, Kelso, Dryburgh, Haddington and Dunfermline were established as centres of worship, learning and improved husbandry. Government and law became stronger through the adoption of feudalism. The Celtic kings gave grants of land and titles to Anglo-Norman knights from England, who brought with them experience of feudal government under William the Conqueror and his successors. Those knights intermarried with the older Celtic aristocracy and founded the noble families of Scotland, many of whom still occupy leading positions in society to-day.

As an example of the progress made in Scotland between 1018 and 1286, there are records showing that shipbuilding flourished at Inverness in 1246.

Although they welcomed knights and churchmen from England, the Scottish kings and Scottish church asserted firmly the independence of their country. The later Celtic kings were also English nobles and when they did homage for their English lands they inserted a clause "saving always the liberties and honour of Scotland". In like manner the Scottish church resisted at the Papal court claims by the Archbishop of York that he had authority in Scotland, and in 1192 Pope Celestine III rewarded the Scots by officially recognising the independence of their church. From 1174, when King William the Lion was captured during an invasion of England, the Scottish king temporarily became the vassal of Henry II, but the Scots bought back their independence from King Richard I for 10,000 silver marks in 1189. Richard needed the money to go crusading.

This period of progress closed with the death, in an accident at Kinghorn, Fife, of the good King Alexander III in 1286. He left as his heir his granddaughter, Margaret, Maid of Norway, and she died on her way to Scotland in 1290. Eleven claimants sought the Scottish throne and asked King Edward I of England to be the judge. Before agreeing to consider the claims Edward demanded that he be recognised as Lord Paramount of Scotland and the eleven claimants weakly submitted. After much thought he reduced the claimants to two, John de Balliol, and Robert de Bruce the Lord of Annandale, and finally awarded the vassal crown to Balliol.

Edward proved so exacting an overlord that the Scots revolted. First Balliol broke his allegiance and made the "auld alliance" with France for mutual aid against England. In retaliation Edward swept through Scotland with fire and sword. He carried off the Scottish records and Coronation Stone from Scone, near Perth—where from early times the Scottish kings had been crowned—to London. He placed the Stone beneath the Coronation Chair as a symbol of Scotland's subordination. Edward's fury earned him the title, "Hammer of the Scots", but it also called into action two of Scotland's greatest heroes, William Wallace and Robert Bruce, grandson of Balliol's rival.

Wallace was a commoner, a knight of Lanarkshire, who was stung into action by the brutality of the English soldiers. When most of the Scottish nobility did homage to Edward I, Wallace collected an army, defeated the English at Stirling Bridge in 1297, and drove them from the country. Back came Edward in person in 1298 and at Falkirk he defeated Wallace, who had to go into hiding. Another knight, Sir John Menteith, betrayed Wallace, who was taken to London, tried as a traitor—a charge which he denied indignantly on the grounds that he had never owed allegiance to Edward I—and executed with great cruelty in 1306. Bruce took up the task of national liberation in 1306. After being crowned at Scone with a circlet of gold he raised a guerrilla force and waged running warfare against the English for seven years until he was king of a free Scotland. His outstanding victory at Bannockburn on 24th June 1314 broke the English hold on Scotland, but he had to continue the struggle for

another fourteen years before the English king Edward II would recognise him in the Treaty of Northampton-Edinburgh. The Pope was also reluctant to recognise Bruce as king, so in 1320 the Scottish barons addressed an appeal to him from the Abbey of Arbroath, setting forth the qualities of King Robert, and the principles for which they had fought during the War of Independence. "It is not for glory, riches or honours that we fight", stated the Declaration, "it is for liberty alone, the liberty which no good man relinquishes but with his life". The nobles asserted also that if Bruce were to change his views and attempt to subject them again to the English they would depose him and elect a new king.

Wallace and Bruce had done their work well. Scottish independence was so firmly founded that not even during the reign of Bruce's weakling son, David II, was it lost. The price to Scotland had been high. Much of the war had been fought in her richest provinces of the Borders and Lothian, which had been ravaged time after time. In contrast England suffered little, because the Scots retaliatory raids rarely went beyond Durham.

From the death of David II in 1370 until the death of Queen Anne in 1712 the thrones of Scotland, and later the United Kingdom, were occupied by the Stewarts. They were descended from Marjorie, daughter of Robert Bruce, and her husband, Walter, the High Steward of the kingdom. This line started with two elderly and not very strong kings, Robert II and Robert III, during whose reigns the leading nobles became so powerful that they threatened the royal authority. It was the

task of the five Jameses who followed to break the power of the barons and give the people a more just government. In this, the Stewart kings were astonishingly successful. Between the accession of James I in 1424 and the death of James V in 1542, universities were established in St. Andrews, Aberdeen and Glasgow and the Scottish Courts of Law, the Session and High Court of Justiciary were founded, together with a legal-aid system for the poor. During the reigns of James IV and James V there was a great flowering of Scottish literature in the poetry of Robert Henryson, William Dunbar, Gawain Douglas and Sir David Lindsay. One of Dunbar's most celebrated poems, "The Thistle and the Rose", commemorated the wedding of James IV to Margaret Tudor, daughter of Henry VII of England in 1503—the first step towards the union of the two countries.

Exactly 100 years later, in 1603, their great grandson, James VI of Scotland, succeeded Queen Elizabeth on the English throne. The reign of James IV was a golden age for Scotland. During this time, Scotland was recognised as a European power, she had a strong navy and the wisdom of her king was acknowledged. That reign, like too many others, ended in tragedy. Faithful to the "auld alliance" James invaded England in the interests of France in 1513, and was killed in the shattering defeat of Flodden. The reign of James V was all too brief, and when he was dying, still a young man and leaving only an infant daughter, Mary, he is said to have muttered "It cam wi' a lass and it will gang wi' a lass", meaning that the crown had come to the House of Stewart through

a girl (Marjorie Bruce) and would go from it through his daughter. That did not happen, because Mary Queen of Scots married her cousin, Henry Stewart, Lord Darnley, as her second husband, and the line continued through James VI to Anne.

During the reign of James V the first rumblings of the Reformation were heard in Scotland. Protestants were burned at the stake, and their successors vowed vengeance, which they wreaked in the murder of the Catholic leader Cardinal Beaton at St. Andrews. John Knox, who had once been a Catholic priest, was the leader of the Protestants during the minority of Mary and throughout her reign. He became a fiery preacher and devoted follower of John Calvin, the Swiss Reformer, and did much to steer the Reformed Church in Scotland to the Presbyterian system that exists to-day. Mary Queen of Scots herself was a victim of the conflict. As a child she was sent to France by the Catholic leaders, who took over the government when her father died, to prevent her falling into the hands of Henry VIII of England. He wanted to marry her to his son Edward, and sent two armies into Scotland in an effort to make the Scots yield to his marriage plan, but although they did tremendous physical destruction, including the burning of the Border Abbeys, they were unsuccessful. In Scottish history this is called "the rough wooing". When Mary returned to Scotland in 1560 a devout Catholic, the Protestants were in control and in the same year the old church was overthrown and Mass made illegal. Mary tried to please her Protestant subjects, but was unsuccessful and a civil war resulted in which she lost her throne. She sought

refuge in England, where she was executed in 1587 on a charge of plotting against Elizabeth.

After her son, James VI, succeeded to the English crown he set about trying to unite the Parliaments of the two countries, but he found that church settlement in Scotland was so difficult a problem that his union schemes had to wait. James and his son Charles I wanted a Scottish Church with bishops similar to the Church of England. There was in Scotland, particularly in the north-east, a section of the Protestant Church which did want bishops, but the Presbyterians were the stronger party and they banded themselves together by covenants to defend the Presbyterian system against royal attack. Had Charles been less forceful in trying to impose his will there is a chance that a compromise settlement, with the best of both the Episcopal and Presbyterian systems, might have been reached. In fact the result was a rupture of the two, leading to the existence in Scotland to-day of an Episcopal Church alongside the national Presbyterian Church. Oliver Cromwell achieved a union of the Parliaments by force, but that lasted only for a few years and ended when Charles II was restored. The Union of the Parliaments came in 1707 and was accepted reluctantly and under great economic pressure by the Scots only after they had been guaranteed the continuance of a Presbyterian church establishment, Scots law and Scots local government. The Union was hastened by the failure of a Scottish attempt to found a colony in Darien in Central America, which caused widespread loss. One clause in the Treaty authorised payment of a sum of money, the "Equivalent", from the English

to the Scottish Treasury, and part of that money was used to repay Darien shareholders.

The Union brought material benefits to Scotland through the ending of armed hostility between the two countries and the opening of the English colonies to Scottish trade, but it was soon apparent that government from London was unpopular. One reason for the strong Scottish support given to the Jacobite rebellions of 1715 and 1745 was the Jacobite promise to repeal the Union. Prosperity in the nineteenth century seemed to kill opposition to the Union. Those were the days, however, of little government interference in everyday life. When that interference increased during the present century Scottish nationalism reappeared, and the present campaign for a Scottish Parliament of some kind began. Over the years the government have slowly been meeting the Scottish case. They have appointed a Secretary of State for Scotland with a seat in the cabinet: to preside over the Scottish departments of Health, Education, Agriculture and Fisheries and Home Affairs. His principal offices have now also been transferred to Edinburgh. More recently a Minister of State for Scotland and a third Under-Secretary have been appointed. If Scotland does not yet have a Parliament, she has a growing "cabinet" of her own.

IV EDINBURGH

THERE has been a human settlement on the site of Edinburgh since the earliest days of Scottish history, and the city has been the capital of Scotland since the time of the early Stewarts. To-day Edinburgh is a combination of two cities, the Old Town and the New.

The Old Town is what remains of the Stewart capital. It consists principally of the Royal Mile, a long street of tall tenements or "lands" stretching from the Castle Rock to the Palace of Holyroodhouse. Almost every yard of this street has some historical association. During the past two centuries many of the buildings, once the dwellings of the nobility, have degenerated into slums, but more than a few traces of former glories remain in carved lintels, painted ceilings, panelled walls and handsome fireplaces. Under private patronage a few of the better-preserved houses have been restored to what they were in Renaissance times. Now, the Town Council have undertaken the rebuilding of a large section of the street in the tradition of Scots architecture, and within a few years this street may become one of the most distinctive in Europe. In the Royal Mile are two outstanding public buildings, the High Church of St. Giles, where the Queen worships when she is in Edinburgh, and Parliament Square, where the Scottish Parliament sat before 1707. The Square is now the home of the Scottish supreme courts.

The Castle towers above the Old Town from a massive rock. Its recapture, during the War of Independence, by Scottish soldiers, who scaled the rock at night and overpowered the English garrison, is one of the most thrilling episodes in Scottish history. To-day the Castle is both a museum and a barracks, with a General in command. It holds the Honours of Scotland, the Crown, Sword and Sceptre, with which Scottish monarchs were invested at their coronation. Also in the Castle, on the highest point of the rock, is the National War Memorial. At the Edinburgh Festival the Army stages a floodlit Tattoo on the Castle Esplanade or courtyard, an event which draws thousands of spectators every year.

In the hollow at the other end of the Royal Mile stands the Palace of Holyroodhouse, the residence of the Stewart kings and again to-day of the Court in Scotland. Its historical associations are mainly with Mary Queen of Scots, and her bedchamber has been preserved. To be seen also is the room where her secretary, the accomplished Italian, David Rizzio, was murdered. In the large hall hangs a series of imaginative paintings of mythical Scottish kings. They were all painted in the seventeenth century by a painter who used residents of the Royal Mile as his models. Attached to the Palace are the ruins of the once-magnificent Abbey, which was destroyed by Protestant mobs after the abdication of King James VII and II in 1688.

Below the Castle Rock on its south side is the broad rectangular Grassmarket, where in olden days the execution block was placed. A memorial was erected recently to the seventeenth-century

Covenanters who were put to death there for defying the authority of King Charles II and James VII in church affairs.

The New Town is a magnificent lay-out of streets, squares and crescents, planned in classical style during the great Edinburgh revival at the end of the eighteenth century, when she became again a European centre of culture, with Sir Walter Scott among her leading citizens. The most famous street of the New Town is Princes Street, with hotels, shops and clubs along one side and gardens on the other. In the gardens is a floral clock that acts like a magnet on visitors and particularly on children. At the quarter hours a cuckoo peeps out of a box and makes its distinctive call.

Behind Princes Street is George Street, which leads to Charlotte Square, one of Edinburgh's showpieces of classical architecture. Most of the houses are now offices but plaques on the walls recall that Lord Cockburn, historian of his own times in the early nineteenth century, lived there, and that in another house Field-Marshal Earl Haig, British Commander-in-Chief during the First World War, was born. In a neighbouring street Kenneth Graham, author of the children's classic, *The Wind in the Willows*, was born. Charlotte Square, George Street, Queen Street, Princes Street and St. Andrew Square at the east end of the group are sometimes called Edinburgh's "golden mile" because of the number of bank, insurance and investment-trust head-offices found there.

Edinburgh has many open spaces, laid out as parks and golf courses. Of these perhaps the most notable is Holyrood Park, which, with the hill

Arthur's Seat and the Salisbury Crags, provides a miniature Highlands in the centre of the city. To the west is the Zoo in the grounds of the old Corstorphine Hill House. On the north side of the city is the Botanic Garden, with plants and trees from all over the world. There has been a "physic" (medicine) garden in Edinburgh from the reign of King Charles II.

The outstanding feature of Edinburgh life in post-war years has been the annual International Festival of Music and Drama, held in the autumn. It was started in 1947 in an attempt to renew Scotland's direct links with Europe, which had been important in the Middle Ages but which had tended to be obscured after the 1707 Union. Everything seemed to be against the venture. Food and accommodation were scarce, and the climate was unpredictable. Most daring venture of all was to stage *The Thrie Estatis* ("The Three Estates", the name of the Scots Parliament), a Renaissance dramatic satire by Sir David Lindsay. The weather was excellent and everything went well. So the Festival was born, and since then it has become a world event with the greatest opera companies, orchestras and players taking part. Besides these main events many unofficial and sometimes experimental productions of plays and music are presented on the fringe of the Festival. To many people, however, the star performer in the Festival is Edinburgh herself, the city of Scott and Robert Louis Stevenson, of the wonderful vistas of the New Town and the romance of the Old. The festival is well named the *Edinburgh International Festival*.

THE BORDERS

FROM Edinburgh it is only an hour's journey by bus, car or train to the heart of the Borders. They are a land of green mountains on which thousands of sheep are reared and of fertile valleys with rich trout and salmon streams and rivers, such as the Tweed, Ettrick, Teviot, Slitrig, Rule and Kale. The Borders are also rich in history because they were the scene of much of the fighting between the Scots and English in olden times. That fighting and the Border raids are commemorated in the celebrated Border ballads such as "Otterburn" and "Chevy Chase". The Borders are also the country of two of Scotland's greatest writers, Sir Walter Scott and James Hogg. To-day the Border towns house some of Scotland's most flourishing industries.

The fighting in the olden days has left its mark in the ruined abbeys of Dryburgh, Melrose, Kelso and Jedburgh, whose remains convey some of the splendour they once possessed. These abbeys were founded during the reign of King David I, who has been called a "sair sanct for the croon" (sore saint for the Crown) on account of his many gifts to the Church from royal revenues. David founded the abbeys to be centres of light and learning, and for centuries they rendered noble service to king and people, but, alas, they lay in the path of English invaders. Each one was despoiled several times, but they were finally brought to destruction by the army of the English Earl of Hertford, who invaded

Scotland in 1545. The invasion failed to achieve its purpose of making the Scots marry their infant queen Mary to Edward, son of Henry VIII and later Edward VI of England. Hertford's men, however, did tremendous destruction. He boasted to his royal master that in the opinion of Border gentlemen so much damage had not been done in Scotland by fire for the previous hundred years.

Within the abbey of Melrose is said to lie the heart of Scotland's liberator king, Robert Bruce, and in Dryburgh have been buried Sir Walter Scott, his son-in-law and biographer John Gibson Lockhart, and Field-Marshal Earl Haig of Bemersyde.

Many ballads of Border land deal with the fairy beliefs of the people in past ages, as well as deeds of war, and a common theme is that of a fairy woman of great beauty who entices a mortal away to a strange land for seven or more years. These fairy ballads have a weird, unearthly, almost spine-chilling beauty as the following verse from "Thomas the Rhymer" shows:

It was mirk, mirk, nicht, there was nae starlicht,
They waded through red blude to the knee,
For aa the blude that's shed on earth
Rins through the springs o that countrie.

How different that is from the earthy ballads of human war such as the description of Otterburn.

The moon was clear, the day drew near,
The spears in flinders flew,
But mony a gallant Englishman
Ere day the Scotsmen slew.

That ballad tells how at Otterburn the Scottish Earl of Douglas was slain because he rushed into

battle in such a hurry that he forgot his helmet, and how the English leader, Lord Percy, was captured.

The two great Border writers, Sir Walter Scott and James Hogg, lived at the same time, the turn of the eighteenth century into nineteenth. They had different backgrounds. Scott was of gentle birth, was educated at Edinburgh University and qualified in law, becoming Sheriff of Selkirk. Hogg was a poor shepherd who had some difficulty in producing his early poetry, but later wrote perhaps the finest fairy poem of all in "Kilmeny". For him also may be claimed the credit for having written the first novel of mystery and detection, to which he gave the rather forbidding title, *The Private Memorials and Confessions of a Justified Sinner*. Only a Scot could have written such a work. It is a theological thriller, about a man who believed he was justified in murdering a brother who had not been chosen for salvation. Scott and Hogg shared a passionate love of the Border country and both did much to preserve its lore. Scott collected "The Minstrelsy of the Scottish Border" before he wrote the Waverley novels. His house at Abbotsford near Dryburgh still belongs to the Scott family, but part of it is now a Scott museum.

With so many relics of battles in their midst it is natural that the Border people should be very conscious of their history. The towns hold summer festivals, sometimes called Common Ridings, when representatives, led by a specially chosen young man and woman, ride the bounds—a proceeding that may date from the inspections of the town defences which had to be made in days when



THE HAWICK COMMON RIDING



THE CLYDE AT GLASGOW
A. C. C. C. 1917

invasions were frequent. At Hawick Common Riding the young leader, or Cornet, carries a flag which is a replica of a standard captured by Hawick lads from English marauders in 1544, the year after the Scots disastrous defeat at Flodden. The Peebles Beltane Festival at midsummer is believed to be a survival of pre-Christian sun-worship. All these festivals have now become public holidays and great attractions for visitors.

The autumn ram sales at Kelso are another big event in the Border calendar, when buyers from many lands assemble to assess and buy rams bred on the southern uplands. The sales go on for several days and the business done amounts to thousands of pounds. The Border sheep industry leads naturally to the great weaving and knitwear industries for which Selkirk, Galashiels, Peebles, Hawick and Jedburgh are famous. The woollen mills started beside the rivers in the days when water power was used. To-day these mills are among the most modern in the world with the latest electrically driven machinery. Tweeds, woollens and knitwear made in the Borders are noted for their quality and have world-wide sales. Hawick knitwear is one of Britain's best dollar earners. The expansion of the manufacturing industry has meant that the Border flocks can no longer supply all the fleece required, and as a result much of the raw material is now imported from New Zealand and Australia. The best Hawick knitwear, the cashmere, is made from hair plucked from goats in the far Himalayas and carried by coolies and pack mules for hundreds of miles across Asian tracks to the sea for shipment to Great Britain.

VI

GLASGOW AND THE CLYDE

THE name of Scotland's greatest industrial city, commercial centre and port, Glasgow, is derived from Gaelic words which mean "dear green spot". Anyone looking at the vast collection of tenements, shipyards, forges, factories and engineering plants to-day might wonder why such a name should ever have been chosen, but the explanation is simple. Two and a half centuries ago Glasgow was a small, garden town by the Clyde. Daniel Defoe, an English agent in Scotland at the time of the Union negotiations, described her as the most beautiful city in Scotland. The great industrial growth which has produced the modern sprawling suburbs of one and a quarter million people began only after the Union in 1707. To-day Glasgow bears many marks of too-rapid growth. In the city centre the streets are narrow and congested. In the Gorbals are slums, thrown up to house the workers who flocked into the city last century to work in textile factories, shipyards and warehouses. To-day suburbs of bungalows and villas stretch into the neighbouring counties. Now the overcrowding in Glasgow is greater than London, and the civic leaders are urging the Government to hasten the building of new towns. So far two new towns have been approved. Work on the first at East Kilbride is well advanced and within a few years this town will house important new industries and research centres. The second town will be built round the village of Cumbernauld.

To people who do not know Glasgow, she is a city of crime and dark deeds, of gangs of yazor-slashers and bottle throwers who fight battles over religion and football. Such a picture is, of course, quite untrue. The hooliganism comes from a very small fraction of the population, who are among the most warm-hearted and friendly people in the British Isles. A truer picture of the real Glaswegian is found in that inimitable radio serial *The McFlannels*, written by the late Helen Pryde. The gangsterism and hooliganism can be regarded as another result of Glasgow's rapid growth when people from all over the country and Ireland were sucked into the city and crowded into slums.

In many ways Glasgow is a "Highland" city. She has been built on the fringe of the Western Highlands and it is only a short run by car or train from the city centre into wild beautiful country to the north and west. Travellers can go down the Clyde by steamer ("Doon the watter", as the Glaswegians say) to Bute and Kintyre and through the Kyles of Bute and out to the Hebrides. Many Glasgow citizens are of Highland stock and are proud of their Gaelic. Highland and clan societies abound. This is only to be expected, because it happened that Glasgow's industries were at the peak of their expansion when the break-down of the clan system in the Highlands forced so many Highlanders to seek fortunes elsewhere. In Glasgow they found work, and several founded families that rose to leadership in industry and commerce.

Although to-day we connect Glasgow with ship-building and Cunarders such as the *Queen Mary* and *Queen Elizabeth*, which have been launched on

the Clyde, we must remember that shipbuilding and heavy engineering are industries of somewhat recent development. They might be described as the third stage in Glasgow's modern industrial history. When the 1707 Union of the Parliaments opened the English colonies in America to Scottish trade, Glasgow was the first Scottish city to benefit. Within a few years enterprising Glasgow merchants had gained a footing in the profitable tobacco trade, and by 1772 they were importing half the tobacco smoked in the United Kingdom. So great was their success that the Bristol merchants and manufacturers protested to the Government about Glasgow competition. Those "tobacco lords" of Glasgow made large fortunes, part of which they spent in building palatial houses for themselves in a new "west end" of the city that has since become its commercial centre. Tobacco money helped also to finance the deepening of the Clyde for navigation and to provide capital for the cotton industry which arose after the tobacco trade collapsed during the American War of Independence.

"King Cotton" reigned in Glasgow for nearly a century. Founded largely by a family called Monteith—immigrants from the Highlands—around the time of the tobacco collapse, the industry expanded rapidly. It was greatly helped by the introduction of chlorine bleaching on the suggestion of James Watt, otherwise famous for his invention of the steam engine, and of turkey-red dyeing by David Dale, a pioneer of cotton spinning in west Scotland. Again vast profits were made for a time and again it was an American war which caused the collapse—the American Civil War—in the 1850's. Some

people say that the collapse was inevitable, because the prosperous Glasgow manufacturers, who were by then the grandsons and perhaps great-grandsons of the pioneers, had lost their initiative and were allowing the growing Lancashire industry to steal their trade.

Another suggestion is that the more enterprising among them were seeing more attractive possibilities in the iron, steel and engineering works. These were beginning to arise along the Clyde following the development of coalfields and iron deposits and Neilson's discovery of the hot-blast process in iron smelting and the success of Henry Bell's pioneer iron ship that sailed under steam power on the Clyde in 1812.

At any rate heavy engineering, shipbuilding, locomotive building and iron working followed cotton as the principal Glasgow industries about 100 years ago and to-day some 28 per cent of the city's men work directly or indirectly in metallurgical industries. Textiles did not die completely, and the neighbouring town of Paisley has retained its hold on the cotton-thread trade.

In the city itself world-famous carpets are manufactured, and to-day Glasgow carpets can be found in most of the Parliament Houses of the British Commonwealth.

The story of Glasgow's heavy industry has not always been happy. Between the wars, when export orders declined, there was much unemployment and distress, and too many of her fine craftsmen had to emigrate. An attempt to build a motor-car industry at Alexandria, a short distance from the city in the Vale of Leven, also failed after a promising

start. The lesson of those hungry inter-war years has not been neglected and although the shipyards and engineering plants are busy, great efforts are being made to build a wide range of light industries to provide a broader basis for the city's prosperity.

Many of these are located in the growing Hillington industrial estate, founded just before the war, whose light airy modern factories contrast markedly with the rather drab buildings in which many of the older trades are conducted. One of the most important concerns at Hillington is a factory for making Rolls-Royce aero engines, which many fervent Scots hope will develop along with other projects into a major aircraft industry.

Most of this chapter has dealt with factories and industry. That is inevitable because Glasgow and industry are almost synonymous—but not quite. Glasgow has a cultural and artistic life of her own and the Glasgow industrialists of the end of last century made possible through their patronage a "Glasgow" school of painting in the works of D. Y. Cameron, Guthrie, E. A. Hornel and others who achieved wide celebrity. In more recent times the city has seen the foundation of the Saltire Society, to sponsor the Scottish tradition in art and letters and the Scottish way of life generally, and the enterprise of a printer, William Maclellan, who has published the works of the younger Scottish poets writing in Lallans and Gaelic.

VII

THE SOUTH-WEST

THE south-west of Scotland gained a new prominence during the recent war because it was the nearest mainland point in the United Kingdom to the American continent. At Cairnryan at the southern tip of Ayrshire a huge temporary harbour was built for disembarking troops and unloading supplies for the western front. Forty miles to the north the airfield at Prestwick, a young enterprise in 1939, grew into a major international airport, handling thousands of aircraft flown directly from the U.S.A. Cairnryan is not used in peace, but Prestwick has become a major Scottish asset and the runways are being strengthened and extended so that the airport can handle the largest aircraft. Prestwick has one great natural advantage over other U.K. airports—freedom from fog. Rarely does fog prevent planes from landing at Prestwick, and from time to time the port has to take planes diverted from London Airport.

The Gulf Stream and the protecting land-masses of Kintyre and Northern Ireland combine to give the coastal regions of south-west Scotland a climate so mild that in places sub-tropical plants will grow in the open. More important commercially is the early potato harvest in Ayrshire, which enables farmers there to be selling crops when their fellow countrymen in the east are watching their plants come through the ground. This is also Scotland's great dairy-farming country, and the typical

landscape is of brown- or black-and-white milk-cattle grazing on lush green pasture. It is land, too, of coastal holiday resorts with magnificent golf courses like those at Troon and Prestwick. On clear summer days yacht regattas provide exciting spectacles in the Firth of Clyde. In the Firth are islands inviting the explorer, the Cumbraes and Arran. On the latter is a mountain, Goatfell (2,866 feet), which is a test in climbing. Less heavily populated than north Ayrshire is the Solway coast, which provides some of the most fascinating walking and cycling territory in Scotland. For miles the road weaves among rocks, interspersed with flowers, then goes close to the sea or inland amongst the dairy land. Little wonder that artists have haunted that country and made the town of Kirkcudbright their headquarters.

It is surprising how many tourists miss Galloway, a land as romantic and fascinating as the Highlands, with rugged mountains (Merrick 3,000 feet), lochs, turbulent streams and lonely moors as well as the lush Solway coast. One of Scotland's oldest hydro-electric schemes is found in Galloway. From Kirkbean, near Kirkcudbright, came John Paul Jones, the Scots privateer who founded the U.S. Navy. For the romance of Galloway we can read such books as *The Raiders* by S. R. Crockett, a native of the county and a friend of Robert Louis Stevenson.

The people of Renfrew, Ayr and Galloway have an honoured place in the history of Scotland. At Elderslie, near Glasgow, was born Sir William Wallace, the knight who liberated Scotland from Edward I. King Robert Bruce, who finished the work of Wallace, was originally Earl of Carrick in Ayrshire, with his castle at Turnberry. Ayrshire

was, of course, also the birthplace of Scotland's great poet, Robert Burns, who has made its hills, streams and characters famous the world over. The cottage where the poet was born at Alloway is preserved, and has become a place of pilgrimage. Apart from his tour of the Highlands and his sojourn in Edinburgh, Burns spent all of his short life of thirty-six years in south-west Scotland. During his last few years he lived in Dumfries as an excise officer, and in that town he was buried. In Dumfries can be seen his last home and the mausoleum erected to his memory. Burns represented in his achievement as a poet the greatest attribute of the Scot. He is an intensely national poet in that he never claimed to be anything other than a Scot, yet at the same time he is an international poet because he sang of feelings common to all men and all nations.

Galloway was one of the hardest provinces for the Scottish kings to subdue in the Middle Ages. For centuries the people of Galloway were a race apart, a fact which may help to explain curious "Mac" names in that region, names like McClumph, McGuffog and McGuffie. In the seventeenth century the covenants, by which the Scottish representatives had bound themselves to defend the Presbyterian kirk, found their strongest adherents in the south-west. The Covenanters there would brook no interference by the king in the affairs of the church, and took to the hills rather than submit to the dictation of Charles II and James VII. Their enthusiasm for Presbyterianism led many to republican views, that embittered still more their relations with the Government of the time and led to war

and the occupation of the territory by royal troops. The abdication of James VII put an end to that. Presbyterianism was finally and firmly established and since then the south-west has been a land of peace.

Between Glasgow and Galloway we encounter almost the whole range of Scottish industry. Close to Glasgow is Paisley (population 90,000), home of thread making, and farther down the Clyde on the Renfrewshire coast is Greenock, a seaport and sugar-refining centre. At Barrhead farther inland world-famous fireclay ware is manufactured.

Moving south we come into the Ayrshire coal-field, where new seams are being developed as the workings in neighbouring Lanarkshire are being exhausted. In north Ayrshire we find other such varied industries as carpet making in Kilmarnock, lace making in the Irvine valley and furniture manufacture at Beith. At Hunterston on the coast the South of Scotland Electricity Board are building a nuclear power station, the first of its kind in the United Kingdom to be erected solely to generate electricity for public supply. Lower Ayrshire becomes more agricultural, and there and in Wigtown and Kirkcudbrightshire we are in dairy-farming land. There is near Maybole in central Ayrshire a curious road that causes much discussion among cyclists, the Croy "electric" brae. That is a hill where cyclists can apparently free-wheel up, but have to pedal down. Many ingenious explanations have been offered including electromagnetic action, but people who know it well say there is nothing so wonderful. The hill is an optical illusion, they say.

Dumfries is the largest town in south-west Scotland and the home now of chemical and rubber industries. There was a hope once that motor-car building might be established in the Arrol-Johnston works, but that was not realised. Annan, one of the smaller Dumfriesshire towns, has sprung into prominence through being selected as a site for a chipboard factory, that will make special boarding from forest thinnings, and for an atomic-power project. The town is well situated for both these developments. In Dumfriesshire is the Forest of Ae, whose model village is one of the showpieces of the Forestry Commission in Scotland.

Not far from Dumfries and almost on the Solway are two famous villages. One is Ecclefechan, noted for its name and for the fact that it was the birth-place of Thomas Carlyle, Scottish sage and writer. The other is Gretna Green, where in the past eloping couples from England took advantage of Scotland's less rigorous marriage laws to be married before witnesses over the anvil in the blacksmith's shop.

VIII

SCOTLAND'S BLACK COUNTRY

THREE-QUARTERS of Scotland's people live in the central belt between the estuaries of the Forth and the Clyde. The discovery of coal and iron in easily accessible deposits there during the eighteenth century led to an amazing growth and concentration of heavy iron, steel and engineering industry in Lanarkshire and particularly in and around the towns of Motherwell, Hamilton, Coatbridge, Wishaw and Airdrie. The steel for many of the world's engineering wonders has come from Lanarkshire. To mention but a few examples, the bulk of the steel for the Forth railway bridge and the light alloys for the last great British airship, the ill-fated R 101, came from Motherwell. The most recent spectacular contract is the giant sphere (sometimes called the "golf ball") which will house the atomic "breeder" reactor at Dounreay, Caithness.

The swift development of Scottish heavy industry produced an equally fast growth of the towns, to house the hundreds of thousands of workers drawn to the area. Much of the building was hasty and without plan, with the result that there are to-day many ugly blots on what could be one of Scotland's fairest counties. But the job of replanning is being tackled resolutely, and future generations will inherit a more beautiful Lanarkshire.

Another unfortunate result of the prosperity of coal, iron and steel in central Scotland last century was that the area became far too dependent on

these industries, which themselves came to depend far too much on export markets. When these markets were restricted between the two great world wars, central Scotland suffered from severe depression and unemployment.

To remedy that serious situation a move to bring new light industry to central Scotland arose in the later 1930's, and culminated in the formation of Scottish Industrial Estates Ltd., a non-profit-making company financed by the Government to build modern factories on carefully planned estates. These factories were then let to industrialists at favourable rents, and the whole project was a success from the beginning. Besides iron and steel—both of which have been very busy since 1939—central Scotland has now a range of balancing industry, such as aero-engine manufacture, plastics, domestic ware and lighter textiles, which reduce the danger of depressions in the future.

In the immediate future another big change will come over Lanarkshire. The coal-field on which so much of the old prosperity was based is becoming exhausted, and by 1965 only three coal-mines will remain working in the county. Lanarkshire industry will then have to import coal from the developing fields in the Lothians, Fife and Ayrshire. This exhaustion of the coal-field will mean a migration of the mining families to the areas where the new pits are being sunk. This movement has already begun and at the time of writing nearly 3,000 miners have moved from Lanarkshire to Midlothian.

As the coal-mines close down and the pithead gear is removed and trees and plants take root on

the old slag-heaps, ugly patches will be removed from the landscape. Too often people think of Lanarkshire in terms of its black western part, and forget about the rich farm-land in the centre and the grassy uplands to the south. In its mild valleys vegetables grow profusely, and tomato raising under glass is an important Lanarkshire occupation. It is possible too that the higher ground at Shotts, formerly dotted with collieries, will find a new source of life and wealth in forestry. That land is not too good for farming, but has been declared suitable for tree growing.

Through the centre of Scotland linking the two estuaries is the Forth and Clyde Canal, cut during the early days of the industrial expansion and before the beginning of railways. From time to time there has been talk of widening and deepening it into a ship canal, but there seems little likelihood of that ever coming to pass. The present canal is being used less and less for transport, but it remains a valuable source of water for factories on its banks.

At the east end of the canal is Falkirk, with the historic Carron ironworks, renowned for its castings. A few miles away at the meeting of the canal and the River Forth stands Grangemouth, Scotland's post-war boom town. Previously the refining centre for oil derived from Scottish shale mined in West Lothian, and for crude petroleum imported from Persia, Grangemouth contains new expanding chemical and petroleum-chemical industries. By night the town can be seen for miles around by the flare of waste gas burning at the top of a tall metal tower. A short distance farther up the river at Kincardine-on-Forth is a handsome road bridge,

which carries the road from Glasgow to the north-east.

To the south and west of Grangemouth lies the West Lothian shale-oil field, the richest source so far discovered of oil in the United Kingdom. This industry began in the middle of the nineteenth century with the extraction of oil from a rich vein of coal, and only when that was exhausted did the promoters turn to the shale, thanks largely to the research of a brilliant Scottish chemist, James ("Paraffin") Young.

In this eastern section of the central plain are two historic towns, Linlithgow and Stirling, both of which have been royal residences in the past. At Linlithgow stand the still majestic ruins of the Palace where Mary Queen of Scots was born. Stirling stands at the strategic point where the Forth narrows sharply at the head of the tidal estuary. For centuries Stirling was the key to the north because it controlled the Forth crossing. It is not surprising, therefore, that three of the most vital battles in the War of Scottish Independence were fought in or near Stirling. First in 1297 Wallace defeated the English at Stirling Bridge—a monument to his memory now marks the site—and broke for a time the English hold on the country. A year later he himself suffered a heavy defeat from King Edward I of England at Falkirk. Then in 1314 came the battle of Bannockburn, fought close to Stirling itself as a result of a compact made between Edward Bruce, headstrong brother of King Robert, and the English governor of Stirling Castle, which he was besieging. The compact was that if the castle was not relieved by the English king by midsummer day

1314 it would be surrendered to the Scots. King Edward II of England mustered a mighty army and marched north to relieve his garrison. It far outnumbered the force which the Scottish king raised, but it was too heavily equipped. In numbers Bannockburn was an uneven contest, but the outcome was a decisive Scottish victory. The Scots have every justification for keeping green the memory of Bannockburn, because if Robert Bruce had lost that battle there might have been no more Scotland.

Stirling Castle remains part-museum, part-military depot. Its most glorious days were in the reign of James IV, who frequently held court within its walls. James was keenly interested in all forms of knowledge and gave generous hospitality to wizards and alchemists, who claimed to have special skill in the dark sciences. One of his special favourites was John Damian, who received considerable subsidies from the king for his experiments (all, alas, unsuccessful!) aimed at turning base metals into gold. The other courtiers were jealous and did all they could to lower Damian in the royal esteem. To outdo them Damian announced that he had mastered the secret of flight and that he would demonstrate his new powers in the presence of the king at Stirling. He leaped from the castle walls and amid the jeers of the nobles broke his leg. The poet, William Dunbar, wrote a poem about the incident, entitled, "The Fenyet (Fake) Friar of Tungland" (James IV had made Damian Abbot of Tungland in the south-west).

Not all the stories of Stirling Castle are as light-hearted as that of Damian. James II stabbed with

his own dagger his cousin the Earl of Douglas in a room of the Castle in 1452, when the Earl refused to break off a treasonable alliance with two other disloyal nobles. Other courtiers completed the murder and the body was thrown from what is still known as the "Douglas window". That hasty act was one of the few blots on a reign from which Scotland benefited greatly through the strengthening of central government.

IX

ST. ANDREWS AND FIFE

O broken minster, looking forth
 Beyond the bay above the town!
O winter of the kindly north,
 O college of the scarlet gown
And shining sands beside the sea
And stretch of links beyond the sand.

The drifting surf, the wintry year,
The college of the scarlet gown,
St. Andrews by the northern sea
That is a haunted town to me.

ANDREW LANG.

ST. ANDREWS is a haunted town to almost everyone who has been there for even a fleeting visit. Those who have, like Andrew Lang, the poet and historian, worn the scarlet toga of her ancient University, worship her with a special devotion. Then there are the golfers all the world over who look to St. Andrews and her Royal and Ancient Club as the fountainhead of their game. To be captain of the Royal and Ancient Club is one of the highest honours a golfer can achieve. In accepting it he has to face the ordeal of driving down the first fairway of the Old Course before a great crowd, in order to play himself in. More than one illustrious captain has duffed that drive. The caddies (boys and men who carry clubs for players) race for the ball and the one who first retrieves it is rewarded with a golden sovereign.



LINLITHGOW PALACE

See page 20

Set on the coast of Fife, that fertile and rich peninsula sometimes called "The Kingdom", between the estuaries of the Forth and Tay, St. Andrews is one of Scotland's smaller towns, but apart from Edinburgh she is perhaps the one with the most colourful and dramatic history.

St. Andrews University was the first to be founded in Scotland. It is recorded that on the Sunday after the Pope's messenger arrived with the letters of endowment for the college on 3rd February 1413, there was a great assembly of bishops, priors and other church dignitaries attired in rich robes, in the Cathedral (Lang's "broken minster"), where they sang the Te Deum before the High Altar. High Mass was sung and then the remainder of the day was given over to processions, mirth and festivity, with bonfires, singing and dancing in the streets.

The same Cathedral and its neighbouring castle were the scenes of some of the most horrible deeds committed by both sides at the Reformation. George Wishart, the Reformer, was burned at the stake outside the castle walls on 18th March 1546. Only two months later the Protestants took a terrible revenge by murdering the Catholic leader, Cardinal Beaton, in his room in the castle. To-day the castle and Cathedral are in ruins, but the bottle dungeon, a fearsome underground prison, is a vivid reminder of those troubled times.

St. Andrews is one of Scotland's most attractive holiday resorts with her golf courses, rock swimming pool, large and comfortable hotels and boarding houses, and wealth of historical and academic associations. From St. Andrews it is only a few miles to the R.A.F. station at Leuchars, where there

is also an excellent Norman church. The road south along the coast passes through a string of fishing towns and villages, one of which, Largo, was the birthplace of Alexander Selkirk, the Scottish adventurer, whose experiences were turned by Daniel Defoe into *Robinson Crusoe*. A statue marks the site of the house where Alexander Selkirk was born, and a hotel bears the name "Crusoe".

Continuing farther round the coast to where the Forth estuary narrows we come to Rosyth, one of the British Navy's northern bases, near the north end of the Forth railway bridge. Inland a few miles is Dunfermline, a prosperous and growing industrial town, famous for linen. It was the birthplace of Andrew Carnegie, who made a fortune from steel in Pittsburg, U.S.A., and founded a trust that has built libraries and swimming baths all over England and Scotland, and has helped many thousands of young Scots men and women through the University. In Dunfermline Abbey lie the remains of Scotland's liberator king, Robert Bruce.

Few counties in Scotland have such a wealth and variety of industry as Fife. Besides Dunfermline there is Kirkcaldy, one of the leading linoleum-making towns in the United Kingdom. Engineering, brewing and distilling are found throughout the county; there are shipbuilding yards and aluminium works at Burntisland, and sugar-beet processing at Cupar. Farming is vigorous and intensive, and mining is being developed. A whole new town is being built at Glenrothes near Kirkcaldy to accommodate the miners who will work in a large new colliery that is being sunk there. From Seafeld, again near Kirkcaldy, workings will stretch out

deep under the Forth to tap a reserve of 6,000 million tons of coal. The Scottish Gas Board are building at Westfield a Lurgi complete gasification plant which will ultimately produce 30 million cubic feet of gas a day from low-grade coal. This will be the first such plant in the United Kingdom although others are operating successfully in Germany, Czecho-Slovakia, Australia and South Africa.

To link this growing Fife industrial field with that of Midlothian, the Government are building a Forth road bridge. Meantime there is a ferry between North and South Queensferry, but at busy times—and that is most of the year—it is inadequate, and there are large queues of cars and lorries on the roads leading to the piers. In the near future a road link will also have to be thrown across the Tay from Fife to Dundee, but there is little sign of that being undertaken yet, despite growing appeals.

Once travellers have entered Fife, however, they find it one of the easiest counties to explore. There are no high mountains and narrow valleys. Good roads penetrate all its quarters. Whatever the visitor's interest, he is sure to find something to please him, be it modern industry or memories of old romance in places such as Falkland Palace, a royal residence with a hereditary keeper. Across the county border, in Kinross, is Loch Leven with its island castle, where Mary Queen of Scots was imprisoned before she lost her throne. To-day Loch Leven is important to anglers because of its trout.

ANGUS AND MEARNS

ANGUS and Mearns are both Highland and Lowland. That long sweeping fertile plain, called at its north end the Howe o' the Mearns and farther south the Valley of Strathmore, together with the coast towns and villages are indisputably Lowland. The glens of Clova, Prosen and Esk, which cut into the lower Grampians are unmistakably Highland although their inhabitants speak Lallans and not Gaelic. Those glens of Angus and Mearns are a good introduction to the Highlands proper. From Glen Clova—in which there is a youth hostel—old drove tracks, named “mounths”, go over the mountains to Braemar and Ballater on Upper Deeside. Clova can be a good starting-point for a walking tour that will include Lochnagar (3,768 feet), an intriguing climb even for experts, and the majestic Cairngorms, of which more will be said in a later chapter. In Glen Clova itself there is good rock climbing. The Angus and Mearns glens are both farming and sporting country, and many students have helped to pay their way through college by working there as ghillies and beaters at the autumn shooting. Glen Prosen, which divides from Glen Clova at Cortachy, the seat of the earls of Airlie (Ogilvies), is perhaps the most beautiful and surprising of them all. Its name is a poem in itself, as it is said to mean “the glen of the fold of the sunbeams”. The hill mounths are used now only by walkers and climbers, but up to a century ago they were important trade

routes, over which black cattle from the Highlands were driven to the great Falkirk market. Over the mounth from Braemar to Clova passed in 1746 the remains of Lord Ogilvie's gallant Forfarshire Regiment, which had fought at Culloden for Prince Charles Edward. In the glen they dispersed to go into hiding or captivity.

The Howe o' the Mearns from Stonehaven on the coast down to Edzell and the Valley of Strathmore from there to Perth is one of the most fertile valleys in all Scotland, growing large crops of cereals and soft fruits and carrying heavy herds of prime beef and dairy cattle.

Along the valley lies a string of country towns, Laurencekirk, Brechin, Forfar and Kirriemuir, where the basic industries are linen and jute. These towns are built mostly of a soft sandstone that mellows easily to give the main streets a venerable look. As elsewhere of course, the old towns are being surrounded by new and often brightly coloured suburbs of "council" houses.

These towns have each something to draw the interest of the tourist and student. Brechin has its "Round Tower", possibly an early Celtic fort. Forfar was once the residence of one of the Celtic kings, Malcolm Canmore, and his wife, Saint Margaret. Kirriemuir was the birthplace and early home of Sir J. M. Barrie, author of *Peter Pan*. About five miles from both Forfar and Kirriemuir stands Glamis Castle, the family home of Her Majesty Queen Elizabeth the Queen Mother, and the birthplace of H.R.H. the Princess Margaret.

There is an interesting legend attached to Glamis Castle which says that in a secret room, whose

location only the Earl of Strathmore and his agent know, a fifteenth-century earl and his boon companion, the Earl of Crawford, are still playing cards with the Devil, and that they will go on playing there until doomsday. Crawford's own castle was on the other side of Forfar at Finaven, on the banks of the South Esk. About it there is a legend that the main tower collapsed without warning in the mid-eighteenth century. No written evidence existed to support that story; but a few years ago a group of history students, led by Dr. W. Douglas Simpson of Aberdeen University, gained striking proof of its truth when they cleared away fallen masonry and found domestic ware and an exquisite Indian chess-board crushed where they had lain ready for use.

The principal town on the coast is Dundee, which disputes with Aberdeen the honour of being Scotland's third city. Sometimes Dundee is called the city of jute, jam and journalism. It is the centre of the United Kingdom jute industry, and possesses large preserving works and the publishing house of D. C. Thomson, which issues streams of weekly papers for women and boys and girls, including *Beano*, *Topper*, *Adventure*, *Wizard*, *Rover* and *Hotspur*. Between the wars, when jute was depressed, Dundee suffered heavily, but since 1945 the industry has enjoyed a measure of Government protection under which the manufacturers have spent £6 millions bringing their factories up-to-date. The Government have, however, declared Dundee to be a development area, and the city has its own industrial estate with several of the most valuable new industries in the United Kingdom established in it, including the British plant of the National Cash

Register Company of the United States and Canada. Dundee is also a timber importing centre, and has an important shipbuilding yard and specialised engineering works.

Along the coast from Dundee is Carnoustie, second only perhaps to St. Andrews as a golfing centre in Scotland. Carnoustie must have exported more outstanding professional golfers per head of population than any other town in the kingdom. Farther on we come to the red sandstone town of Arbroath (the Fairport of Scott's *Antiquary*), with the ruins of the ancient Abbey, founded by King William I (the Lion). It was here that the noble Declaration of Scots Independence was signed in 1320.

Every summer the signing of the Declaration is commemorated by a pageant in which the solemn ceremony is re-enacted.

Arbroath is the home of a particular Scots delicacy, the "smokie" or haddock smoked in the round with the bone left in.

Farther north still we reach Montrose, another delightful holiday town with rich Jacobite lore in its history, and from there visit the Mearns, the small parish kirk of Kinneff and the ruined castle of Dunnottar near Stonehaven.

Dunnottar Castle, on a rocky promontory overlooking the North Sea, was the seat in olden times of a high officer of state, the Earl Marischal. When Cromwell invaded Scotland after the battle of Dunbar, the Earl Marischal took the Scottish regalia to his castle for safety, but Cromwell's forces pursued him closely and besieged the castle. Before the garrison were forced to surrender, the Crown,

Sword and Sceptre were wrapped in flax and smuggled out of the castle by the Countess Marischal and the wife of the minister of Kinneff and her maid. They took the regalia to the parish church and there it lay buried until the Restoration of King Charles II in 1660.

XI

ABERDEEN AND THE NORTH-EAST

MOST people know Aberdeen as "the granite city" and a beautiful shining silver-grey city it is, particularly in sunshine after rain. Everyone has heard, too, those famous "Aberdeen" jokes about the alleged meanness of the Aberdonian, such as the tale about the man who went on his honeymoon alone, because his wife had to remain at home to look after the shop! It is whispered that many of these stories are made up in the city itself as a means of advertising Aberdeen. That may or may not be true. The stories are certainly false because the Aberdonians are among the most generous and friendly people in the world, justly proud of their city.

Aberdeen has a range of interest and industry that many other towns envy. It is a leading port for white fish; it has paper mills and textile factories, engineering works and shipyards and close trading connections with the Scandinavian countries; it is the centre of a prosperous farming community and from it roads lead into the majestic Highland scenery of Deeside and Donside; it has a world-famous University, a very fine art collection and a first-class theatre. With its diversity of industry Aberdeen has never suffered so heavily from depression as has Dundee or Glasgow.

In Aberdeen there are certain places that one must see: the fish market in the morning when the trawler catches are auctioned; Marischal College,

a mass of pinnacles in shining granite; the more historic and sedate King's College, founded by Bishop Elphinstone in the reign of King James IV; the cattle markets at Kittybrewster on Fridays; the restored houses named after Provosts Ross and Skene, which are excellent examples of pre-Union Scottish architecture; and the magnificent trees in the park at Hazlehead.

Fascinating though it is we must leave Aberdeen for the lands that lie north and west of the city. Let us cross first the Bridge of Don, having a look in passing at the old "Brig o' Balgownie", built during the reign of King Robert Bruce, and the Cathedral Church of St. Machar, damaged by Cromwell's soldiers. Then let us go out into Buchan, flat farmland won from shallow soil to produce the world's finest beef cattle and rich crops of oats. On the coast we come to two important herring-fishing ports, Peterhead (site also of valuable red granite quarries and a prison) and Fraserburgh, which has a large machine-tool factory. This factory attracted for the Buchan coast some undesirable attention from the German Air Force during the Second World War.

From Fraserburgh the road follows the Moray Firth coast through a series of smaller towns and villages to the twin burghs of Macduff and Banff, built on opposite sides of the estuary of the Deveron. They are quiet old-world places which people choose for a restful holiday with a little golf and fishing. Westward along the Firth lies the mild Laigh o' Moray with Elgin, Forres and Nairn. In recent years a notable piece of land reclamation has taken place at Culbin Sands.

Towards the end of the seventeenth century the

village of Culbin on the Moray coast was buried under sand during a great storm, and the area lay derelict until about thirty years ago when the Forestry Commission started their great experiment of growing conifers on the dunes. They achieved success by "anchoring" the sand with brushwood until the young pine, fir and larch had rooted. Now much of the Culbin desert is productive forest.

From Elgin we can enter the valley of the Spey, the fastest flowing river in Scotland, which rises in the heart of the Grampians near the Corryarrick Pass and speeds through the wilds of Badenoch and skirts the Cairngorms into Moray. Its lower stretch is a centre of whisky distilling, and from it come some of the finest blends.

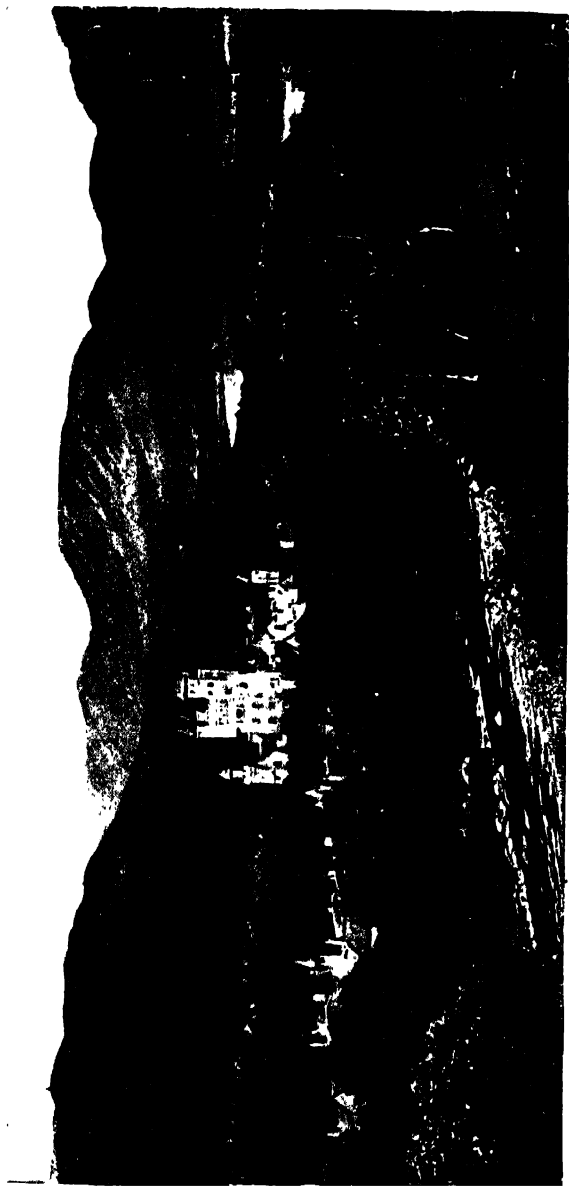
There are fierce arguments between devotees of the Dee and the Don, the two rivers whose mouths are separated only by a few miles at Aberdeen, as to which flows through the most attractive country. These arguments will never be settled because both sides can be right. Deeside and Donside have their own qualities, different from each other but each in their own way superb.

Both rivers rise in the fastnesses of the mountains, the Dee in the heart of the Cairngorms and the Don near Ben Avon in wild desolate country, which only hardy trampers penetrate. The four-sided mass of the Cairngorms is one of the most valued haunts of climbers and naturalists in the United Kingdom. The four peaks, Cairngorm, Cairn Toul, Braeriach and Ben Macdhui are all over 4,000 feet, and miles from human habitation. In summer and winter they are swept by violent storms, which put even experienced climbers in danger.

Through the centre of the Cairngorms runs the Larig Ghru, the pass that links Deeside with Speyside. It is a rough walk, which only people in training should attempt, because it is nearly twenty miles long and at its summit there is a two-mile stretch of boulders. This is a vast territory of solitude and desolation—but it was not always so. Visitors can see at the Speyside end of the pass giant tree roots, all that remains of the Caledonian Forest, which was cut down after the '45. Snow lies all the year round on the highest places and climbers who seek the summit of Ben Macdhui alone, return occasionally with tales that they felt they were being followed by footsteps crunching in the snow. This has led to the belief in the "Grey Man", a giant spirit inhabiting the mountain top and driving solitary climbers towards a precipice. Sceptics say that the experience is produced by the rarefied air, and the impact of the solitude and mountain landscape on the imagination.

From their beginnings in that wild country the two rivers take their routes to the North Sea. The Don flows through the rich Vale of Alford and the fertile Garioch to become sluggish and slow as it approaches Aberdeen. Along its last few miles is a series of paper and woollen mills, one of which still uses Don water as motive power. Above these lower reaches the Don is generally "unspoiled" and therein lies one of its greatest charms.

Except at Culter, seven miles from Aberdeen, there are no mills along the banks of the Dee. In its upper valley lie shining granite castles set among woodland. Outstanding among them is Ealmoral, autumn holiday home of the Royal Family.



BAT MORAL — ELKDELSHURJ

Although Deeside has much good farm-land it is essentially tourist and sporting country. Good hotels abound in the towns of Ballater and Banchory, which have tourism as their main industry. The air is bracing and is full of the scent of pinewoods in the summer. The air is so healthy that many sufferers from lung diseases go to Deeside in search of strength. Banchory has a charm of its own in the well-kept gardens of flowers that stretch from the houses on the hillside down to the main road.

Much of the Dee valley is narrower than that of the Don, and many of the mountain-sides have in the past been clothed to the top with trees. War-time felling has spoiled Deeside in parts, but planting has been resumed and in a few years the valley should regain its former glory. In its lower reaches Deeside becomes suburban to Aberdeen, since many of the wealthier citizens have built imposing houses for themselves in the villages of Culter, Milltimber, Bieldside and Culter.

Excellent roads lead from Aberdeen up both valleys. The Donside road ends at Corgarff, but there more skilful drivers may turn right and cross General Wade's "Lecht Road" to Tomintoul, the second highest village in Scotland, before descending to Speyside. The Deeside road winds up to Braemar, noted in history as the scene of the raising of the Jacobite standard in 1715, and there the traveller can either turn left and go over the "Devil's Elbow" to Perth or go straight ahead to the village of Inverey and Derry Lodge, where the road becomes the track that leads into the Larig Ghru.

XII

CENTRAL HIGHLANDS

By far the greater part of Scotland lies north of the Highland line. As the tourist agents will never let us forget, this is the land of the clansmen, of the cattle-thief Rob Roy, of Bonnie Prince Charlie and brave Flora Macdonald. Through the great hydro-electric undertakings the Highlands are becoming a Scottish power-house, and are losing little of their beauty in the process because huge dams and generating stations at Pitlochry and Glen Affric—to mention but two—are at the same time feats of engineering and works of art, poems in steel and concrete. There is a darker and less well-known aspect of the Highland scene, however, which causes concern to all lovers of Scotland. Too much of the Highlands can be described only as a green desert, a once fruitful area, the fertility of which has been run down by wrong use of the land—the cutting down of trees and the grazing of too many sheep and too few cattle.

The Scottish Highlands are cut in two by the Great Glen, which stretches from Inverness to the head of Loch Linnhe in Argyll. On the east of the Great Glen lie the Grampians, and on the west lie the north-west Highlands. In this chapter we shall confine our attention to the Grampians, and for our survey we can find no better starting point than the ancient city of Perth, capital of Scotland many centuries ago.

In many ways Perth has an ideal situation for a



PHILOCHERY DAM AND POWER STATION



THE FORTH RAILWAY BRIDGE

The ferry boat provides the road link across the river. See page 45)

capital. It stands at the head of the estuary of the Tay, at a point where Highlands and Lowlands meet. It is the natural intersecting point of the roads that run east to Angus and Aberdeen, north over the Devil's Elbow to Braemar or through Drumochter to Inverness, west to Aberfoyle and the Trossachs, and south to Stirling and Edinburgh.

There is little wonder that a strong king like James I, whose aim was that "the key should keep the castle and the furze bush the cow", should choose to reside frequently at Perth and govern his dominions from there. It was there, too, that discontented nobles, who hated his stern but just rule, murdered him in 1436. To-day Perth is a pleasant city, proud of its royal heritage and with many notable relics of the past to show. It has important dyeworks and glass-making plants, and is the scene of large sales of Shorthorn and Aberdeen-Angus cattle, which attract many buyers from overseas.

On the west and north the roads from Perth lead quickly into the mountains. If we follow that which runs alongside the Tay and the Garry, and over Drumochter to Speyside and then down by Kingussie and Carrbridge to Inverness, we can only stop to look at outstanding places.

Our first stop would be at Dunkeld, seat of an ancient bishopric, with its Cathedral still standing! Across the water is Birnam and its wood, made famous in Shakespeare's *Macbeth*. According to the quite unhistoric legend used in the play, Macbeth believed that he would only be destroyed when "Birnam wood shall come to Dunsinane", and little thought that the prophecy could be fulfilled by his opponents cutting branches to camouflage their

approach. A few miles north of Dunkeld is Pitlochry, scene of two great enterprises: the dam of the hydro-electric scheme that harnesses the waters of the Tummel and Garry, and the Theatre in the Hills.

One interesting feature of the Pitlochry dam is the salmon ladder, consisting of a series of "steps"—in reality water chambers—which enable the fish to by-pass the turbines. Several of the chambers have transparent walls through which people can see the fish climbing up.

The Theatre in the Hills is the creation of John Stewart, a modern Scot of wealth and vision. After the war he wanted to build a permanent theatre among the majestic hills at Pitlochry, a theatre which would go some way towards becoming a Scottish National Theatre. Building permits could not be granted so he made do at first with a large tent. Now a permanent building has been erected, and the plays at Pitlochry are part of the "Scottish season" for both Scot and visitor.

A little farther along the road the valley of the Garry narrows into the Pass of Killiecrankie, where in 1689 the Jacobite Highland forces of Viscount Claverhouse, better known as "Bonnie Dundee", engaged the army of William of Orange, led by General Mackay. Had Dundee not been slain he might have held Scotland for James VII (James II of England), and the history of Great Britain would have probably taken a very different course from that recorded in our history books. To-day the narrowest part of the gorge is called the "Soldier's Leap" because it is said that an English soldier escaped from the Highlanders by jumping the river at that point.

Over the hills in Speyside there is at Kingussie a Highland Folk Museum, patiently built up over the years by Miss I. F. Grant to show the world how the Highlanders lived and worked in past centuries. Those who believe that the Highlanders were a race of rude barbarians until recent times, will find a visit to the Highland Museum a great surprise. In it they will see examples of unique Celtic art and craftsmanship.

Inverness is often called the capital of the Highlands. The title is deserved because Inverness is the natural meeting place for people from the far north, the Western Isles and from all the length of the Great Glen. The airport at Dalcross is a staging point for the air routes to the north and the isles. As a town Inverness has certain unforgettable features: the islands of the River Ness, which are lit by fairy lights on summer nights, and the mound-like Tomnahurich cemetery, whose Gaelic name means "hill of the fairies". At Inverness we are in Gaelic country, where the Doric dialects of Aberdeenshire and Banff can hardly be understood, but where English is spoken with a purity that is envied by many English people.

A few miles out of the town is the battlefield of Culloden, scene of the last battle on British soil. There the Jacobite army of Prince Charles Edward met their final defeat at the hands of the Hanoverians, commanded by the Duke of Cumberland. His brutality after his victory earned him in Scotland the title of "Butcher". A huge cairn marks the graves of the clansmen who fell in the cause of the House of Stewart, and every year services are held and wreaths laid to their memory. Inverness people are

justly annoyed when trippers throw litter on the ground, which they consider sacred as a place of burial. In that Jacobite affair the Highlands suffered severely. It could be said that they have not fully recovered yet, but from it they have emerged with undying credit for loyalty. Although Prince Charles Edward led the clansmen to disaster there was not one man, woman or child found after Culloden who was willing to betray him, even for £30,000. The story of how Flora Macdonald escorted him to safety is well known.

The Great Glen is itself a fascinating part of Scotland, and the best way to see it is to sail along the Caledonian Canal from Inverness to Fort William. On the way a glimpse might be had of the celebrated monster in Loch Ness, about which stories have appeared regularly since the early 1930's. The Caledonian Canal is one of Scotland's engineering wonders, designed by Telford after a survey by James Watt, and opened in 1822. It is 60 miles long, has 28 locks and links the Moray Firth to Loch Ness, Loch Ness to Loch Lochy and Loch Lochy to Loch Linnhe. At its southern end towers Ben Nevis, the highest mountain in Scotland, 4,406 feet high.

South and south-west of the canal lies Argyll, the land of the Campbells and the Appin Stewarts. The Campbells were staunch supporters of the house of Hanover after the glorious Revolution, and as such were hated by the clans who favoured the exiled Stewarts. The hatred became worse when the Campbells were given the task of managing forfeited Jacobite estates after the rebellions had failed. It lay behind the much-discussed Appin murder of

1752, which still rouses controversy in the correspondence columns of Scottish newspapers. Readers of Stevenson's *Kidnapped* will be familiar with the main outline of the dramatic story of the murder. Colin Campbell of Glenure, known as the "Red Fox", was on his rounds as agent of forfeited Stewart estates in Appin when he was shot dead. James Stewart, known as "James of the Glen", was ultimately arrested, as an accessory to the murder, but there is still strong belief that James was innocent and that his execution was judicial murder for political ends. It is always pointed out that he was convicted by a court with a Campbell iury, sitting in Inveraray, a Campbell stronghold.

In Argyll to-day these controversies are fortunately stilled, and the county is benefiting from forestry and hydro-electric schemes. It is grand tramping and climbing country, which can be reached from Glasgow by way of Loch Lomond or from Perth and Stirling via the Trossachs, with Ben Ledi, Ben Lomond and Loch Katrine beckoning the traveller on the way. Callander and Aberfoyle are the bases for exploring the Trossachs, whose lore would require a book in itself.

XIII

THE WESTERN HIGHLANDS

FROM Assynt to Appin, from the Pentland to the Beaully Firths, the land north and west of the Great Glen contains much of the most rugged and breathtaking scenery in Scotland. It is the land of the Five Sisters of Kintail, of Glencoe and of the fretted west coast, with sea lochs cutting deep into the mountains. Every region has its special interest. In the far north new life is quickening, both at Dounreay in Caithness, where the first high-speed atomic reactor in the world has been built, and Altnabreac, where experiments are in hand to find out if peat from a vast bog can be used to drive gas turbines.

These atomic and peat projects are transforming that strip of the northern coast, which for the past century has suffered from depopulation. To accommodate new scientific workers, hundreds of new houses and at least one new secondary school are having to be built at Thurso.

“Depopulation”—how quickly that word comes into any book or article on the Highlands. It is perhaps the gravest Scottish problem of to-day, and it is felt most acutely west of the Great Glen, a country which could be far richer than it is. *The West Highland Survey*, published in 1955 under the direction of a distinguished naturalist, Dr. Fraser Darling, describes the Highlands as a devastated area. The devastation has arisen through the cutting down of the forests since the '45, and the introduction of large-scale sheep farming. The destruction

of the forests has removed the natural cover from the land and overgrazing by sheep has destroyed the pasture. In the view of those who wrote this survey the only cure for the Highlands is the replanting of the forests and the increase of cattle rearing. This would restore the fertility so wantonly destroyed during the past two centuries. It will be a long slow process but, once wholeheartedly undertaken, it should gradually accelerate. Already a start has been made in various places. The late Duke of Westminster inaugurated a large comprehensive forestry scheme on his Sutherland estates. The Forestry Commission are planting where they can, and one or two landlords, notably Lord Lovat in Easter Ross and Mr. Hobbs in the Great Glen itself, have been experimenting with cattle ranching in the hills.

Perhaps the largest agency working for the restoration of the Highlands is the North of Scotland Hydro-Electric Board, set up by legislation passed during World War II. They have tunnelled through mountains to collect rivers and streams into great new lochs, and have thrown vast dams across the glens to store the power water, which is released under control to drive turbines and generators. The Hydro-Electric Board have not confined themselves to the bare job of producing electricity. They have expended great effort in fostering traditional crafts such as stone-cutting and building (where possible the power stations and houses of the staff are built from local stones), and in promoting new industries. Because power is now available, a tractor factory has been started at Inverasdale in Wester Ross; limestone quarrying is proceeding at Ullapool, and

in various places grass-drying plants have been erected which will be a boon to crofters and farmers in providing nutritious winter food for animals. Power has also been taken to 13,000 crofts and 12,000 farms in the Board's area and to countless sawmills, workshops and factories all over north Scotland. Besides that the North of Scotland Hydro-Electric Board have built or reconstructed nearly 300 miles of road, of which 102 are public roads giving people improved access to the Highlands.

An organisation working on the scale of the North of Scotland Hydro-Electric Board is inevitably the target of critics. When the Board first started creating new lochs and building dams they were denounced as vandals, destroying the beauty of the countryside. Such criticism is rarely now heard: It has been found that the new lochs in flooded valleys, such as Glen Affric, have a beauty of their own. Another criticism was that the Board had been created to exploit the water power of the Highlands for the benefit of south Scotland and England. Whilst it is true that the Board does export power (roughly one-quarter of its output) it must be remembered that the money received for that power helps to pay for the current being taken to the more sparsely occupied territories. The speed with which the Board are connecting villages, farms and crofts to their mains should be in itself sufficient answer to that criticism.

Caithness, Sutherland, Ross and Cromarty, Inverness, and Argyll, along with Orkney and Shetland, are known as the crofting counties because of the type of agriculture that prevails in them. The arable soil exists in pockets among the mountains and as

a result there are few large farms. A croft is a small holding of a few acres—sometimes less than five—with a cottage and a share of hill grazing. Crofters practise mainly subsistence agriculture, helping each other to raise their food from the croft and making a little money by occasional sales of animals, by doing road work or going to sea when their full time is not required on the croft. It is a way of life which has in theory much to commend it and if it were to disappear entirely Scotland would suffer a grievous loss because the discipline and training of life on a croft has produced many of her noblest sons and daughters. It presents in practice, however, many serious problems. In the past when disease and clan strife restricted the population and people did not desire many comforts, crofting was successful, and the black cattle reared on the Highland mountain-sides were driven across the drove roads every year to great assemblies at Falkirk where they were sold to Lowland and English buyers. After the pacification of the Highlands which followed the collapse of the Jacobite revolts the population multiplied so rapidly that there was not enough land to support all the people. That led to the horrible evictions. Less scrupulous chieftains shipped whole sections of their clans to the Americas. Then they found that they could make more money by converting the farming valleys into sheep runs. To make room for the sheep they cleared off thousands more of the sons of the clansmen, often with extreme brutality. These evicted peasants were in some cases given new farm holdings on inferior land near the coast; others flocked into the cities where industry was booming; the rest went abroad mainly to

Canada, Australia and New Zealand. Now the folly of putting sheep in place of cattle and men is being made plain, and scheme after scheme is propounded with the aim of bringing the people back to the glens. But the big question arises—can a family make a living, by modern standards, from a small farm? By providing subsidiary work the Forestry Commission and Hydro-Electric Board are perhaps supplying part of the answer. Another part may come from the enterprise of Mr. J. B. Rollo, the engineer, who has devised and is manufacturing at Inverasdale a tractor specially adapted for croft work.

Although in serious decline, crofting is not dead in Scotland, and to-day in Moidart, Knoydart and Arisaig, in Assynt and in the Western Isles one can see crofting townships and something of a way of life vastly different from that of the Lowland towns. There one can see people working with the rhythm of the season, using often implements of long ago and for their enjoyment holding evenings of song and story round the fire in each other's houses, where the fiddle and pipes are played, the old songs sung and stories told.

The name Moidart recalls again Prince Charles Edward Stewart. It was on the coast there that he landed from France in April 1745, with only seven followers, to begin his campaign to regain the ancestral throne for his father. A memorial with a Gaelic inscription in Glenfinnan commemorates the raising of the Stewart standard, and like Culloden it has its regular stream of pilgrims who hold the place sacred.

Farther south lies Glencoe, which most visitors to

Scotland make a point of seeing. Everyone has heard of "The Massacre of Glencoe" in 1692, when a detachment of Campbells put to the sword the MacDonalds who had given them hospitality. The justification advanced for this callous act was that the MacDonalds' chief had been tardy in swearing allegiance to King William of Orange. Marjorie Bowen has told the story in her novel *The Glen o' Weeping*. The massacre did much to embitter a large section of the Scottish people against William and against the house of Argyll, head of Clan Campbell. Along with the English opposition to the Darien scheme it helped to postpone the Union until William was dead and Queen Anne had ascended the throne.

THE ISLANDS

IONA, Eriskay, Mull and Barra, Ronaldshay, Whalsay, Uist, Lismore and Bernera—there is music in the names of the islands that abound off the northern and western shores of Scotland. These islands fall into four distinct groups, each with its own attractions. In the north are the Orkneys and Shetlands and in the west the Outer and Inner Hebrides, along with which might be taken the islands in firths and sea lochs of the coast. Let us look at these groups in turn.

Maps rarely show the Orkney and Shetland groups in their proper relation to the Scottish mainland. Instead of showing them strung out into the northern sea the map-makers usually put them into a "box" in the top right-hand corner, hoping that the reader will be able to work out from the latitude and longitude where the islands should really be. On one large map they are shown stuck in their box in the middle of the North Sea somewhere off the coast of Angus, and it is reported that a civil servant in London, after glancing at this map, wrote to a friend in Scotland that he thought there should be a ferry from Arbroath to Orkney because it was no distance at all!

The Orkneys and Shetlands came into Scottish possession in the fifteenth century as security for the dowry of 60,000 florins. These King Christian of Denmark had promised on behalf of his daughter, the saintly Princess Margaret, when she was married to King James III of Scots in 1469. The dowry was

not paid, and the islands became the property of the Scottish Crown; but the Scandinavian traditions remained strong within them. It was several centuries before the people of Orkney and Shetland came willingly to accept Scottish rule. To-day they are equally proud of being part of the Scottish nation and of having at the same time a Scandinavian ancestry. The links with Norway and Denmark are being strengthened to-day by the holding of periodical Viking Congresses at which the history, art, literature, language and current problems of the northern isles, Scandinavia and Scotland are discussed by learned authorities.

Although they constitute Scotland's Scandinavian fringe, the Orkney and Shetland groups present marked differences. The Orkneys are the more prosperous, largely because their soil is richer. Orcadian farms are noted particularly for their poultry. Servicemen stationed in Orkney during the war recall that when there, even with rationing at its strictest, they could always get plenty of eggs. Orkney has also some fine trout streams, and the tourist traffic is growing. Kirkwall, the principal town, has in the cathedral church of St. Magnus a medieval show-piece. For many years the Navy had a base at Scapa Flow, but it is now being reduced in the defence changes brought about by nuclear weapons. The German Grand Fleet was scuttled at Scapa after the first World War and in the second war a U-Boat commander pierced the defences and sank the battleship *Royal Oak*.

It has been said that the Orcadian is a crofter who is also a fisherman, and that the Shetlander is a fisherman who is also a crofter. The Shetlanders

are keen seafarers, and many a man born in Shetland is now master of a ship plying on the world trade-routes. Lerwick, the principal town of Shetland, is an important herring-fishing centre. The other celebrated industry of the islands is, of course, hand knitting of garments from the soft wool of Shetland sheep, work which the women perform with amazing speed and dexterity. In recent years the Lerwick people have revived the old Norse fire-festival of Up Helly Aa, which has become an annual event in January at the time of the Old New Year. A Viking galley is dragged through the town, accompanied by men carrying torches, to the harbour where it is ceremonially burned. Because of their high latitude the Orkneys and Shetlands have no sunset at midsummer, when they become a land of the midnight sun. For the same reason, daylight is very short at midwinter.

Along with the Hebrides, the northern isles were among the first parts of the United Kingdom to have regular air services. Many islanders from both the north and west have flown in aircraft before they have seen a railway train. There are regular air and sea services to Orkney and Shetland from Aberdeen, and more and more people every year are making a holiday of the cruise by the "north boat", staying a few days at Kirkwall or Lerwick and then returning home.

Lying midway between Orkney and Shetland is the Fair Isle, which has given its name to those gaily covered and intricate patterns for sweaters and knitted caps. The story is that after the defeat of the Spanish Armada one of its ships was wrecked off the island in an effort to return to Spain by

rounding north Scotland. Its crew is said to have taught the islanders of the late sixteenth century the rudiments of those patterns, which are still so distinctive and popular. To-day Fair Isle is a bird sanctuary.

From Lewis to Islay the Hebrides sweep down the west coast in two great island chains that form one of the remaining strongholds of the Gaelic language and way of life in Scotland. The lore of these islands is rich in poetry and music, not all of which has yet been collected and published. The best-known collection is that of Mrs. Kennedy-Fraser, who gave the world such popular songs as "The Eriskay Love Lilt" and "Kishmul's Galley", but Gaelic scholars say that she spoiled her versions by adapting them for drawing-room presentation.

The Hebridean people live mainly by crofting, fishing and hand weaving. Harris tweed, woven in the island cottages, is one of Scotland's quality products, and commands a big market at home and overseas. Almost the only other industries in the isles are distilling and fish processing, carried on chiefly at Stornoway.

Like the Western Highlands the isles have suffered greatly from depopulation in the past century. On some of the isles, such as Muck, it is doubtful if a community could ever have a decent living by modern standards; but the depopulation of other islands, such as Eigg and Mull, is tragic because they contain land of high fertility. Other isles again, Lewis and Eriskay, for example, are congested, so one step towards a solution of the "island problem" may be a redistribution of population from congested to depopulated islands.

It is not our purpose here to discuss the cause of the decline of the isles. We can only note what has happened and mention one or two suggested remedies. After World War I the late Lord Leverhulme tried to bring prosperity to Lewis through factory industry, but the people did not take kindly to the experiment and it failed. To-day the West Highland Survey suggests that much could be achieved by afforestation in the poorer isles such as Rhum and Jura.

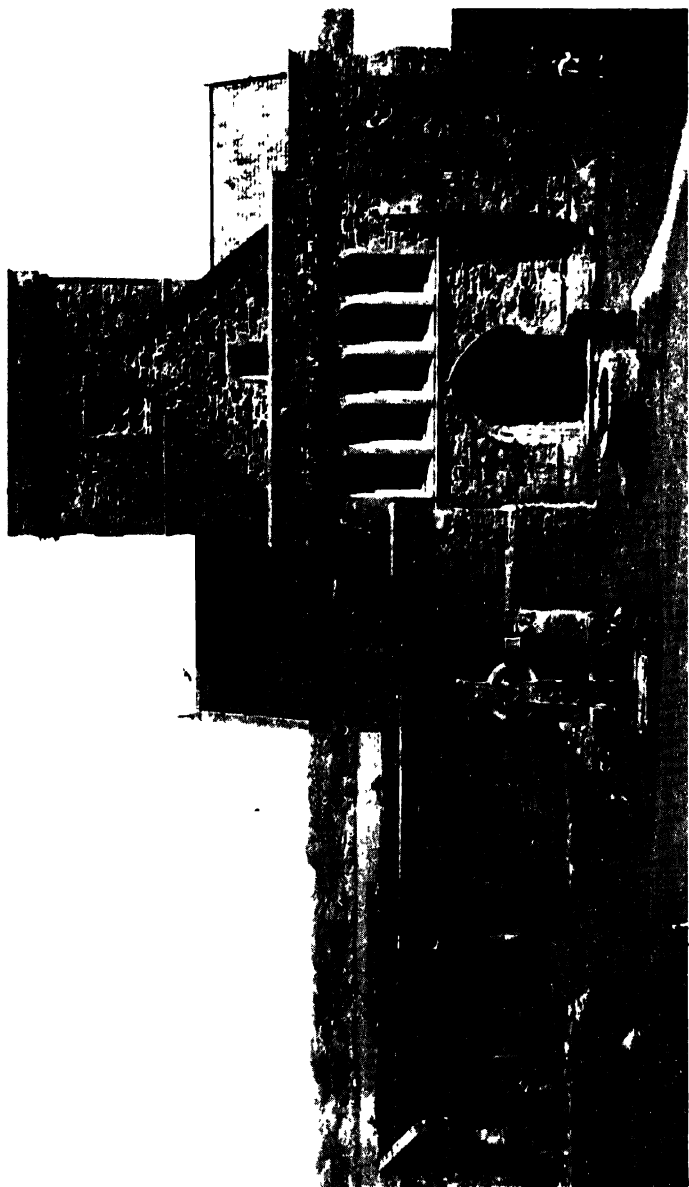
Although the Hebridean did not take to Lord Leverhulme's factory, he is not a lover of the primitive as such, but he likes to be his own master. He has in many districts replaced his picturesque "black" house with a modern cottage or house, often built of poured concrete, and welcomes electricity from the North of Scotland Hydro-Electric Board.

In the Western Isles there is a marked religious division. Lewis and Harris and Skye, two of the largest islands, are very strictly Presbyterian and there Sabbath observance is jealously guarded by ministers and elders, who frown on such worldly enjoyments, as singing and dancing. Fortunately they have not been too successful in suppressing these activities. The smaller islands of South Uist, Barra, Benbecula and Eriskay, are mainly Catholic and there the social life is less restricted.

Seen from across the water, the Hebrides have a haunting beauty produced by mountains appearing to rise out of the sea. Skye draws thousands of tourists every year, chiefly climbers and anglers. The Cuillins of Skye are among the most difficult climbs in Scotland, much of the danger arising from



SKI-ING ON BEN LAYERS, PERTHSHIRE



THE RESTORED CATHEDRAL ON THE ISLAND OF IONA

the quick changes of climate, and the mists, rains and gales that may suddenly arise. Yet it is on small, wind-swept Tiree that we find the highest June sunshine average in the United Kingdom.

One of the best-known western isles is Iona. There St. Columba landed in 563 with the gospel of Christ, and there for many generations the Celtic kings of Scots were buried. To-day Iona is again a spiritual centre through the establishment of the Iona Community, under the leadership of Dr. George Macleod, within the Church of Scotland. Young ministers and laymen can prepare themselves for arduous missionary work in cities by living for a time on the island under the rule of the Community. Largely by voluntary labour the old abbey of Iona is being restored.

The Hebrides possess astonishing wealth of wild life. According to Dr. Fraser Darling the gannetries of St. Kilda, with 17,000 pairs, are the largest in the world. Sula Sgeir has 4,000 pairs of gannets. The breeding stock of 1,500 Atlantic seal cows on North Rona is the largest single station in the world for this relatively rare species and there are several other stations in the Hebrides, where there are considerable breeding stocks. The four known stations in Britain where Leach's fork-tailed petrel breeds are all in the remoter islets of the Hebrides. Eilean Mor of the Shiantas has the largest puffinry in the kingdom. The largest stock of grey-lag geese breeding in Britain is to be found in the Uists. The Soay sheep of St. Kilda are unique and are the most primitive variety in Europe.

XV MUSIC AND GAMES

THERE is one musical instrument which the Scots have made their own—the bagpipes. Scottish regiments march to the shrill music of the pipes and contests in piping are important items on the programme at all Highland games.

Although regarded nowadays as peculiarly Scottish the bagpipes are not native to Scotland. Indeed, their origin is lost in early history. There are traces of similar instruments on ancient Egyptian and Assyrian monuments. It is probable that they were introduced to the British Isles by Roman soldiers and that they passed from England to Scotland and Ireland. There are various types of bagpipes in use in the world to-day, the principal distinction being between those which are blown by the piper's lungs and those which are made to sound by a bellows which he holds beneath his arm. Scottish bagpipes are blown by the piper but they have a wind-bag, which he holds beneath his left arm and from which he can squeeze extra wind for the more exacting passages of music. The Scottish bagpipe has a "chanter"—rather like a whistle—on which the piper plays the tune and three "drones" which supply constant bass ground-notes.

Pipe music consists mainly of marches, pibrochs, and dance tunes such as reels, strathspeys and flings. There have been attempts by an American pipe band to play classical music on the pipes—Ravel's "Bolero", for example—but the results have

generally made expert pipers raise their hands in horror.

The pipes are not the only instrument on which traditional Scottish music can be played. There is also a wealth of fiddle (violin) tunes used to accompany Scottish country dancing. Many of the best tunes were composed by Niel Gow (1727-1800) of Dunkeld, William Marshall of Fochabers, Morayshire, and Scott Skinner of Aberdeen. In the old Highland communities it is said that the dancers were sometimes so sturdy that they exhausted the piper or fiddler, and that when that happened the old women sitting in the corner kept the dance going by singing the tunes to words, "mouth music". Gaelic singers frequently include a piece of "mouth music", or to give it its Gaelic name, *Peurt a beuil*, in concert programmes.

The Gaels are by nature sociable people, and they have preserved much of their traditional song and poetry through *ceilidhs*, evening assemblies when each member of the company in turn would recite a poem, sing a song or play a tune. *Ceilidhs* are becoming popular in towns, but they are more often than not organised concerts rather than spontaneous gatherings.

Highland games as we know them to-day date from the first half of the nineteenth century, but they preserve the sports of the old clansmen: tossing the caber (a massive tree trunk), putting the stone, throwing the hammer, running, vaulting and jumping. Most celebrated of the annual games to-day is the Braemar Gathering, held on the first Thursday of September. It is one of the few public events which the Royal family attend during their holiday

at Balmoral, and their presence makes the Gathering an outstanding event in the Scottish calendar. Second only to Braemar Gathering as a social occasion, the Aboyne Games, held at the village ten and a half miles lower down Deeside, are made equally important by the athletic standards set. To hold the Aboyne championship for throwing the hammer or tossing the caber is an honour coveted by all "heavy-weights".

In recent years the Aboyne Games committee have led the way in reform of women's Highland costume. Athletes wear kilts at Highland games, and since the introduction of dancing contests women competitors have dressed themselves in men's kilts, velvet tunics and Balmoral bonnets, complete with feathers. When the tunic is garnished with medals won at previous games, the result can be almost too hideous for words. Since the war, therefore, the Aboyne committee have made a careful study of women's clothing in the clan days and have approved a tasteful dress of doublet and skirt, devised from authenticated pictures of the old costumes. It is known as the "Aboyne" costume. Women competitors at Aboyne are forbidden to wear male dress.

Scottish country dancing has enjoyed a big revival during the past twenty years. Many of the groups confine themselves to the reels, which are well known outside Scotland, but others more venturesome are collecting and reviving old dances. A number of interesting dances have come from Canada, whither they had been taken by evicted Highlanders over a hundred years ago. It would be a mistake to regard Scottish country dancers as being entirely antiquarian in outlook. Some are

composing new dances, one of which, "Princess Margaret's Strathspey", has been dedicated to Her Royal Highness.

At Highland games and dances, and increasingly at social occasions all over Scotland, tartan is being worn. Originally tartans were the distinctive dresses of the Highland clans in somewhat the same way as uniforms distinguish different army regiments. When the '45 rebellion was crushed one of the punitive measures passed was an act, forbidding the wearing of tartan under pain of severe penalties, including transportation. That act was bitterly resented in the Highlands, but it was not repealed until 1782 when the British Army began to recruit Highland regiments and found that tartan uniforms helped to attract soldiers. Further impetus to the tartan revival was provided by the new romantic view of Scotland given in the novels of Sir Walter Scott. By then, unfortunately, many of the original clan tartans of pre-1745 days had been lost, but so many new "setts" or patterns of colours, lines and squares were devised that in due course it became possible for anyone with the remotest connection to a clan to claim the right to wear a particular tartan. Those who can find no family connection with a clan and still want to wear tartan can select the one associated with the district in which they were born or are living. Men's Highland dress consists of kilt and tunic with, on certain occasions, a sull-length plaid, which in the olden days was the clansman's overcoat by day and his blanket by night, if he had to sleep in the open.

The traditional ball games of Scotland are football, golf and shinty, the first two being associated

mainly with the Lowlands and shinty with the Highlands. Both golf and football are referred to in an Act of Parliament of 1457, which indicated that these games had become so popular that they were distracting the people from archery, and practice of arms for defence of the country. This act "decreet and ordained that wapinshawings (assemblies for inspection of arms) be haldin be (by) the lordis spirituale and temporale for (four) times in the zeir (year); and that the *futeball* and *golf* be utterly cryit down and nocht usit; and that bowe-merkings be maid at ilk (each) paroche kirk and a pair of buttis, and schuttin be usit ilk Sunday".

King James IV, King James V and Mary Queen of Scots, were all keen golfers and one of the charges brought against Mary by her enemies was that she showed such shameless indifference to the murder of her husband, Lord Darnley, that she was seen playing golf within a few days of his death. In 1592, after the Protestant Reformation, Edinburgh Town Council made an order prohibiting the playing of golf on Sundays, but later they modified the order, restricting it to the "time of sermon".

Although the game is believed to have come from Holland, Scotland became the home of golf. In 1834 King William IV became patron of the Royal and Ancient Club at St. Andrews and thereby re-established royal relationship with the game. At first the Open Championship was played only over the courses at St. Andrews, Musselburgh and Prestwick. English courses were not used until this century.

Shinty, the Highland winter game, is similar to hockey. It is played by teams of twelve, who use

sticks or "camans" curved upward at the striking end, and a cork ball inclosed in worsted and covered with leather. The ball weighs from two and a half to three and a half ounces and is about seven inches in circumference. Shinty resembles closely the Irish game of hurley and the Welsh game bandy.

Another Scottish winter game is curling, played with specially shaped granite stones on ice. The principles of the game are similar to those of bowls, and when a hard frost produces sufficient ice on lochs and ponds, big curling matches, called "bonspiels" are held. Since the coming of indoor ice-rinks curling has been more frequently played. The stones are made from granite cut on Ailsa Craig, a rocky island in the Firth of Clyde.

Cricket is increasing in popularity and there is a vigorous Scottish county league. In Scotland the game is almost entirely amateur. The only professionals are Englishmen and West Indians employed as coaches to train the Scottish teams.

Scotland gave golf to England. England gave cricket to Scotland. In the exchange both countries have gained enormously.

APPENDIX

AREA AND POPULATION¹

The total area of Scotland is 19,459,200 acres, just over one-third of the area of the United Kingdom of Scotland, England and Wales. The corresponding figures for England and Wales are 32,209,476 and 5,130,103 acres respectively. Of Scotland's acres 3,182,000 are arable, 1,206,000 permanent pasture and 10,920,000 rough grazing. The population of Scotland, as recorded in 1951, is 5,095,969, compared with 41,147,938 for England and 2,596,986 for Wales. Scotland is thus the least densely populated part of the United Kingdom with one person to every 3.9 acres. In Wales there is one person to every two acres and in England one person to every 0.8 acre. Three-quarters of the Scottish people live in the central belt, a high proportion of them around Glasgow. The population was not always so unevenly distributed. In 1800 nearly half the people lived in the northern part of the country (mostly what is termed the Highlands). To-

day less than one-fifth of the people live there.

FLAG

The flag of the Scottish nation is the Saltire, a white St. Andrew's cross on an azure ground. It is one of the components of the Union Jack. Another flag, the red lion rampant on a yellow ground, is often erroneously flown as the Scottish flag. It is correctly the armorial bearings of the sovereign of Scotland, and should be flown only to mark the presence of the sovereign or a representative of the sovereign.

NATIONAL ADMINISTRATION

Scotland sends seventy-one members to the House of Commons and the Scottish peers elect sixteen of their number to sit as their representatives in the House of Lords. Scotland has her own Departments of Health, Education, Agriculture and Fisheries and Home Affairs under the direction of the Secretary of State for Scotland, who is also responsible for the Scottish Electricity

¹ Figures from *The Statesman's Year-book*, 1955.

Boards and for the administration of roads. The Secretary of State is a member of the Cabinet. Assisting him in the Scottish administration are a Minister of State (a peer) and three Under-Secretaries of State. There are also two Scottish law officers of the Crown, the Lord Advocate and Solicitor-General for Scotland. As Scots law varies considerably from English in its principles and terminology, separate Acts of Parliament for Scotland have often to be passed, particularly on matters relating to education, housing, health and agriculture.

LOCAL GOVERNMENT

Like England, Scotland is divided into burghs and counties, administered by town and county councils. There are three kinds of burghs: "Royal" (including Edinburgh and Stirling) are those which were founded by royal charter; "Burghs of Barony" which were baronial foundations; and "Police Burghs", created by Act of Parliament. Burgh representatives formed one "estate" or house of the Scottish Parliament and the burghs had also their own Assembly or Convention. This body still meets to discuss matters of importance to the

Scottish burghs. The names "Provost" and "Bailies" given to the chairman and magistrates of Scottish burghs recall the "auld alliance" which linked Scotland and France in the Middle Ages. In the past even the smallest Scottish burghs had wide powers of self-government, but in 1929 an Act of Parliament brought all burghs of less than 20,000 people under the counties for police, public health and educational administration. Since the Second World War there has been further centralisation of police under regional authorities. Subordinate to the county councils are district councils with very limited powers. They look after side roads, churchyards and recreation grounds, etc.

SCOTTISH LAW COURTS

The supreme courts in Scotland for civil and criminal cases are the Court of Session and High Court of Justiciary respectively. These courts are separate, but the same fifteen judges preside over them. The judges perform, therefore, a dual function, which leads to the principal judge having two titles. In the Court of Session he is Lord President and in the High Court of Justiciary he is the Lord Justice-General. All

Scottish judges receive the title of Lord, but they are not entitled to a seat in the House of Lords unless they are also peers of the realm.

There are no coroners' courts in Scotland, and no preliminary hearings of evidence on serious charges before a magistrates' court. Investigations into suspicious deaths are conducted privately by a Crown official, called the Procurator-Fiscal. If he suspects murder and someone is charged with the crime the Procurator-Fiscal submits the details to the Lord Advocate who prepares, again in the privacy of his chambers, the prosecution case for the High Court of Justiciary. The accused person appears first before the Sheriff in a lower court from which he or she is remitted to the High Court, without one word of evidence being disclosed. It is a principle of Scottish procedure that the judge and jury hear the facts of the case for the first time from the witnesses. There are, therefore, no opening speeches by counsel. After all the witnesses have concluded their evidence it is the rule in the Scottish courts that the Crown counsel addresses the jury first, leaving the last word to be

spoken by the counsel for the defence.

For less serious offences, involving sentences of up to two years there are the Sheriff Courts, presided over by a full-time advocate in wig and gown. The least grave offences come before the police and J.P. courts. In the police courts a bailie presides, but in all Scottish courts from the humblest police court to the High Court itself the procedure, with its safeguards for the accused person, is the same.

Sheriffs also hear civil actions, but the most weighty of these, and all divorce cases, must go before the Court of Session, which sits only in Edinburgh. There is an appeal from the Court of Session to the House of Lords.

RELIGION ¹

Scotland has been a predominantly Protestant country since 1560, and since 1690 the established church has been Presbyterian. Between 1560 and 1688 the church was at times Presbyterian at other times Episcopal and occasionally a combination of both. The distinctive features of Presbyterianism are government of the church by courts of ministers and elders, and

¹ Figures from "The Churches", by John Highet in *The Scottish Economy* edited by Professor A. K. Cairncross.

the right of congregations to choose their ministers. Elders are men of the congregation appointed to administer its affairs in a court called the kirk session, and ordained to perform spiritual duties such as assisting the minister at Communion. In the Presbyterian Church the Communion elements are taken by the elders from the Communion table and administered to the congregation, who remain seated in their pews. On the average, Communion services are held twice a year in every church.

Each congregation sends its minister, and representatives of its session, to the presbytery, the court which administers the affairs of the church in a territorial district. Superior to the presbyteries in a still larger area is the synod, and finally the supreme court of the Church of Scotland is the General Assembly, which meets in Edinburgh in May. To be chosen Moderator (or chairman) of the General Assembly is the highest honour a minister can receive. He serves for one year and when on duty wears the picturesque seventeenth-century dress of knee-breeches, lace frill and buckle shoes. At the General Assembly the Queen is represented by a Lord High Commissioner,

who holds court at the Palace of Holyroodhouse.

The Presbyterian community has been divided several times by secessions culminating in the great Disruption of 1843, when a great body of ministers left their churches and manse to found a Free Church of Scotland, rather than submit to a system of lay patronage of livings. To-day most of these divisions have fortunately been healed and the Church of Scotland commands the allegiance of 1,271,200 Scots—63 per cent of the church-going population and 36·5 per cent of the total population. Most important of the dissenting Presbyterian churches is the Free Church of Scotland, the surviving remnant of the body founded in 1843. Its ministers are very outspoken men on all questions of public morality, and insist strongly on strict observance of the Lord's Day. Second largest denomination is the Roman Catholic Church with 505,200 members, equivalent to 25 per cent of the church-goers and 14 per cent of the total population. Whilst there are pockets of native Scottish Catholicism in Aberdeenshire, Inverness-shire, Ross-shire and the Western Isles, the bulk of the Catholic population in Scotland are of Irish descent and

live in and around Glasgow, to which region their forebears came during the industrial boom of last century. There is still sectarian feeling in west Scotland between Protestants and Catholics, embittered still more by Irish political controversy. These feelings erupt occasionally in fights at football matches.

The Episcopal Church in Scotland, descended from those who preferred to have bishops during the years 1560-1688, has 56,382 members, equivalent to just under 2 per cent of the population. The Episcopal Church is in full communion with the Church of England, but is completely self-governing and has its own Liturgy.

The Roman Catholic and Episcopal communions in Scotland have the right to run schools for children of their faith.

SCOTS FOOD

Although Scots diet is today generally similar to the English there are a number of distinctive Scots dishes. As oats comprise the principal cereal crop in Scotland it is not surprising that oatmeal is the basis of many of them. The best-known is, of course, porridge. It is quite un-Scottish, however, to take

sugar with one's porridge. True Scots put salt and milk on their porridge and "sup" it with a horn spoon. A very nourishing dish not so frequently met with nowadays is "brose", made by pouring boiling water over oatmeal and salt. In "kale brose" the water used is that in which green kale, a Scots winter vegetable, has been boiled. A more elaborate dish is haggis, eaten with mashed potatoes and turnip at Burns suppers. It consists of the heart, lungs and liver of a sheep or calf chopped up with suet, onions and oatmeal and boiled in a sheep's stomach-bag. A mixture of oatmeal, chopped suet and onions, toasted either in a pan or oven is called "skerlie". "Crowdie" is a name applied to two Scots dishes. In Burns's poetry "crowdie" means "brose", but in north-east Scotland it is the name applied to a cheese-like preparation made from sour milk. The milk is strained through muslin and the residue is seasoned with salt and pepper to be eaten with salad. In the time of Burns "sowans" was a prominent part of Scottish diet. It is a pudding-like dish made from the meal remaining among corn husks. To-day sowans form part of the ritual meals eaten at the

celebration of "Auld Yule" or the Old New Year, held in early January.

• HOGMANAY AND NEW YEAR

One change brought about in Scots social life by the Reformation was the abolition of the old church festivals and saints' days as "Popish abominations". Thus for several centuries Christmas virtually disappeared in Scotland, but the Scots did not deprive themselves of the fun. They concentrated on celebrating the New Year and still do most heartily, although as every year passes Christmas is being more widely ob-

served, but in a quiet way with church services and family gatherings. On Hogmanay, New Year's Eve, young and not-so-young Scots troop out in bands, often wearing fancy hats, to visit each other's houses, taking gifts with them in case they are the "first foot" in the house in the New Year. The people visited provide food and drink for the "first footers" and in many houses the parties go on through all the night. This Hogmanay celebration is said to be a survival of pre-Christian religious rites. If a "first foot" arrives without a gift it is said to bring bad luck to the house during the coming year.

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